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ABSTRACT

As examples of the qualitative research attitude, six research papers, each of which addresses a serious educational question in a thoughtful and rigorous manner, are presented. The first paper argues for the advancement of a qualitative research attitude in social studies, for such an attitude is consonant with the purposes of a reflective, critical, inquiring social studies curriculum. The second paper addresses the quantitative versus qualitative research issue by studying recent social studies research to determine the directions taken by social studies educators. The purpose of the third paper is to discuss the relationship between models of inservice educational programs and dominant metaphors of educational change within Western society. Political influences which shaped social studies curriculum development in Alberta (Canada) from 1975 to 1978 are discussed in the fourth paper. The fifth paper describes and interprets how a teacher's ideology influences his or her interpretation of a social studies curriculum. The final paper examines six approaches to values education. (RM)

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A CASE FOR QUALITATIVE RESEARCH IN THE SOCIAL STUDIES

November 1982

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A Case for Qualitative Research in the Social Studies

Jim Parsons

Preface

Last November, at NCSS in Detroit, I was encouraged by the Conference to prepare this paper. My preparation of this paper is a response to what seemed a redundant lament from my social studies colleagues in other North American universities that they would like to attempt qualitative research methodologies but saw such activity as too radical for their own situations. Specifically, the concern was expressed that their institutions would frown upon such activity.

In this sense, I feel fortunate to be at the University of Alberta. My department, the Department of Secondary Education, encourages a variety of research methodologies. Two of my senior colleagues, Ted Aoki (Department Chairman) and Max van Manen (Curriculum and Instruction) have, in my opinion, given prestige to the university in the area of qualitative evaluation and research. Their work, in part, has set an atmosphere where the research presented here could comfortably be undertaken.

The research papers here are not "research for display." Each one addresses a serious educational question in a thoughtful and rigorous manner. If the methodologies are similar, it is only by accident. They do, however, grasp the qualitative research attitude.

This small grouping of papers attempts to do a number of things. First, it attempts to energize the dialogue about the nature of qualitative research in relation to the social studies within the NCSS. Second, the papers have individual meaning for each of the presenters, those graduate students who are presenting the research projects that were the focus for the completion of Masters degrees and for me as I attempt to explore the nature of social studies more deeply. There is also an extent to which we feel we are representing the University of Alberta, both as an educational institution and as a Canadian educational institution.

I wish to especially thank the Publication Services, Faculty of Education, University of Alberta, for their attention in the reproduction of these papers.

Jim Parsons

On the Qualitative Research Attitude and Social Studies

Jim Parsons

Sodium in Snow: The Importance of Context to Knowing

Reading instruction is redundant with admonitions that readers use context clues to understand the meaning of written text. However, I am convinced that most reading educators do not yet understand the particular efficacy of context on understanding. I first came to consider the power of context on understanding in a grade eleven chemistry class. When Mr. Clark, our chemistry teacher, wasn't looking, a number of us who had done some informal hypothesis building carefully took a small piece of sodium, went to a window, opened it, and dropped the sodium in the snow outside. Although we had heard stories of the distress of those who had unknowingly picked up a piece of sodium, we really had no idea of the effects of sodium outside of the static environment in which Mr. Clark kept it. As quickly as the sodium hit the wet snow, we became aware that context could be dramatically eye-opening.[1]

The epistemology we used in the sodium incident was hardly radical for a chemistry classroom. It was science. We built a hypothesis, we set out an experiment, we conducted it, we observed the results, and we recorded it. In this particular incident, science was an appropriate epistemology because we were dealing with physical elements. However, while science has gained credence in many circles as the epistemology of truth and fact, the thesis of this paper is that science is not the most appropriate epistemology for grounding research methodology that attends to people in social contexts.

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[1] Interestingly, I was talking to a chemist at a later date and asked him "if he dropped sodium in the snow what would happen?" He replied that "You would have sodium hydroxide..." When I told him that I meant "What would it look like?", he answered, "Boy, once the smow melted a bit, it should really get going."

The Tension in Social Studies Research

Plato's questions in the *Meno*, "How can we seek and find what we don't already know?" and "Is it possible to know the unknown?", have particular importance to those of us in social studies. In social studies, at present, there exists a tension between two ideas of how and what kind of questions can be legitimately asked in research. This tension affects, especially, the research of graduate students. Like it or not, those people interested in doing research in the social studies face a dilemma. Should they ask and answer traditional (orthodox) research questions, set up experiments, and then use mathematics to analyze the variance of their sample within the theoretical concept of a population? Or, should they ask questions for which there is little established methodology and try to "dig" through their questions in as scholarly a way as they can? The decision is not always easy.

On one hand, there exists a research tradition with a logic set out quite narrowly, and attractive in the sense that the researcher seems in constant control of the flow of the research. Certainly, there is comfort in the ability to predict. There is also satisfaction when a researcher's hypothesis is supported by the research completed. Working towards greater power in prediction is a research "attitude" that many social studies researchers opt for. On the other hand, a researcher can opt for study in an area where there is no promise of control or comfort of prediction, yet attractive because there is an excitement in the research activity and a possible joy of understanding in an area of exploration.

Some educators downplay the distinction between quantitative and qualitative research (Sieber (1973); Denzin (1978); Cooley (1978); Ianni and Orr (1979)). These educators imply that there may be a distinction but that the distinction is somewhat contrived. I disagree. In social studies, there are two distinct attitudes of research, both reflecting different notions of the nature of social studies. On one hand, social studies lies grounded in events while, on the other hand, social studies lies grounded in values. Ouspensky (1971, p. 61), a Russian philosopher, states that:

> In all the history of human thought, in all the forms without exception which this thought has ever taken, people have always divided the world into the visible and the invisible; and they have always understood that the visible world accessible to their direct observation and study represents something very small, perhaps even something non-existent, in comparison with enormous existent invisible world.
>
> Such an assertion, that is, that the division of the world into the visible and the invisible has existed always and everywhere, may appear strange at first, but in reality all existing general schemes of the world, from the most primitive to the most subtle and elaborate, divide the world into the visible and the invisible and can never free themselves from this division. This division of the world into the visible and the invisible is the foundation of man's thinking about the world, no matter how he names or defines this division.

Rist (1977:43) states that the issue is not one of research strategies, but rather, it is the difference caused by the adherence to one paradigm as opposed to another. Kuhn's (1962) work on the nature of paradigms has been an influential construct for social researchers. I would interpret the work of Kuhn and then change slightly the definition of Patton (1978) to define paradigm as a way of choosing to know the world, view the world, or to inquire about the world. My definition implies at least two things. First, there exists a variety of options for knowing, viewing, or inquiring. Second, people can and do make a choice as to their preferred paradigm. Such a definition, it seems to me, is consonant with the idea of reflective social studies.

In social studies, the attention to events is an attention to the visible world. It is the study of phenomena or circumstance. In social studies, as well, the attention to values is an attention to the invisible world. That is, it is the study of noumena or causes. In educational research, the distinction continues. Quantitative research chooses for the focus of its inquiry the phenomenal world. If the function of research could be identified as the process of revealing the world, quantitative research would reveal a world of quantity. Whether a quantity can be revealed or not depends mostly on size or scale, certain quantities being either too small or too large for revelation. The task of the quantitative researcher would be, necessarily, to perfect his instruments for viewing the world - to increase visibility. Ouspensky gives the examples of the microscope expanding the limits of our visibility into the micro world while the telescope expands our vision into the world of universes.

Qualitative research has established different, and distinct, attitudes toward the world. The idea of causes in qualitative research is analogous to the idea of values in social studies. Certainly different in meaning than a Newtonian conception of cause ("for every action there is an equal and opposite reaction"), cause in a qualitative sense refers to ethical, religious, moral, or value forces and meanings that guide or govern the actions of people as they interact with each other and the visible world, as they know it. To explain the point further, man's perception of the visible world is vitiated by man's conception of the invisible world. For example, da da art is different than renaissance art because those involved in each understand basic differences in noumena. In the extreme, certain Indian philosophies see the visible world as Maya (or illusion) and claim that the visible world does not exist at all - it is only a perverse conception of the invisible world.

Popkewitz (1973, p. 102) proposes that the critical interplay between personal experiences and history holds great value for the understanding of events and the building of theory in social studies. He notes the difference between facts and meaning by stating that:

> Social theory is not so much the determining of 'facts' as it is an effort to make sense of those experiences that seem unresolved and to interpret the meaning of the life that one has lived.

In qualitative research, the purpose of study is the liberation of the real cause of events that lies outside the phenomenal world.

Research in social education can not merely be content to experience realities of education. Education is not experience, it is experience understood. The fruitfulness of educational research lies in its power to make sense of experience, to understand what is its cause and its significance, and to find the truth behind the fact. A fundamental question is: "How can a researcher contemplate a question?"[2]

Quantitative and qualitative research attitudes offer two different answers to this question. Auden (1974, pp.26-27) discusses the nature of contemplation in these terms:

> We are familiar with two kinds of contemplative men: First, with the religious contemplative as represented by the various orders of monks and nuns or by the individual mystic. His aim is to know the hidden God, the reality behind all phenomena . . . , i.e., what he means by knowledge is not objective knowledge about something which is the same for all minds and once perceived can be passed on to others by teaching, like the truths of mathematics, but a subjective relationship which is unique for every individual. A relationship can never be taught, it has to be voluntarily entered into, and the only possible method of persuading another to do it is personal example . . .
>
> Objective knowledge is the field of another kind of contemplative, the intellectual, the scientist, the artist, etc., and the knowledge he sees is not about any transcendent reality but about phenomena. The intellectual, like the religious contemplative, requires individual passion but in his case, it is confined to the search for knowledge; towards the object of his search, the facts, he must be passionless.

Auden's writing echos the writing of Ouspensky. There is a difference in how one seeks to answer fundamental questions about phenomena and noumena; and, these differences are reflected in both social studies tradition and educational research tradition. Frye

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[2] Susanne Langer believes (Philosophy in a New Key) that the questions we formulate carry with them the suppositions and world views (often unconscious) that we hold.

(1953), in a critical review of Allen Tate's The Forlorn Demon: Didactic and Critical Essays (Chicago: Regnery, 1953), introduces the dualism in yet another way through the use of literature. He states that:

> Kiekegarrd's 'aesthetic' attitude is that of a detached spectator, not the artist: Galileo's view of a man as a spectator of nature makes science equally a part of Bacon's 'idol of the theatre.' The 'either - or' is between two mental attitudes not two subjects. One attitude says 'this is' and contemplates whatever it is; the other says 'let this be' and acts creatively. At the end of the Purgatorio, Dante is approaching (the quo tendas of anagogy) the presence of a God, who, when incarnate in man, spoke in parables rather than propositions, and taught, not a system to be admired, but aphorisms to be recreated in action.

Frye's writing indicates how the difference in attitude has implications on the action of the educational researcher. Such is also the case in conflicting perceptions of social studies. The "detached spectator" of phenomena watches the world go by, trying to understand what circumstances meant at the time they took place. The "creator" searches for the noumena and attempts to discover the incarnate and then create meanings for educational activities. "The important thing about events is not how they happen but what they mean," Watts (1971, p. 55) states curtly.

In fact, the possibility of choice for the researcher in social studies has even been questioned by certain theorists. Rabinow and Sullivan (1979, p. 6) state that:

> There is no outside, detached standpoint from which to gather and present brute data. When we try to understand the cultural world, we are dealing with interpretations of interpretations.

The Way of Qualitative Research

Eisner, in his Forward to George Willis's (1978) book on qualitative evaluation, states that he believes motives for developing qualitative methods stem from three major sources: these sources are political motives, methodological considerations, and epistemological considerations. Clearly, my argument is epistemological in nature. This epistemological argument for the advancement of a qualitative research attitude in social studies forwards the main proposition that a qualitative attitude is consonant with the purposes of a reflective, critical, inquiring social studies curriculum. A quantitative research attitude can never attend honestly with those areas considered crucial to social studies and social studies education: i.e., the experience of people in social/political situations; the characteristics of human or systems involved in action; or, the qualities that pervade any curriculum of action.

The way of qualitative research is somewhat like the Tao in that the qualitative methodology that can be described is not the only qualitative methodology. Quantitative methodology, by its nature, is so pregnated with exact method that one can not, generally, distinguish the philosophy from the methodology. Furthermore, the quantitative ideal basks in this mirroring, tending to "believe" that such an interchange is appropriate since it is value-free. A qualitative research methodology, on the other hand, is recognized by its attention to verstehen. Strike (1972, p. 28) states that:

> The advocate of the verstehen doctrine will claim that human beings can be understood in a manner that other objects of study cannot. Men have purposes and emotions, they make plans, construct cultures, and hold certain values, and their behavior is influenced by such values, plans, and purposes. In short, a human being lives in a world which has "meaning" to him, and, because his behavior has meaning, human actions are intelligible in ways that the behavior of nonhuman objects is not. The opponents of this view, on the other hand, will maintain that human behavior is to be explained in the same manner as is the behavior of other objects in nature.

Social studies, simply because it is social studies, needs different methodologies and assumptions with which to conduct inquiry. Patton (1980, p. 45) states that:

> The verstehen tradition stresses understanding that focuses on the meaning of human behavior, the context of social interaction, an empathetical understanding based on subjective experience, and the connections between subjective states and behavior. The tradition of verstehen or understanding places emphasis on the human capacity to know and understand others through sympathetic introspection and reflection from detailed description and observation. (emphasis is Patton's)

During my graduate school experience, I had one professor of reading who constantly referred to "the eclectic approach." This use of the definite article belies his lack of understanding of the nature of eclecticism. It is as incorrect, I believe, to suggest specific methodological approaches for qualitative research. However, there are certain tenets that are generally adhered to in qualitative research. Patton (1980, p. 40) stresses the ideas of depth and detail. He states:

> Researchers using qualitative methods strive to understand phenomena and situations as a whole; evaluators using qualitative methods attempt to understand programs as wholes. The researcher strives to understand the gestalt, the totality, and the unifying nature of particular settings.

Willis (1978) suggests that qualitative research uses the logic of direct comparison, resulting in new insight and reclassification. In giving insight, the researcher, rather than a particular research method, is the major research instrument. Willis (1978, p. 7) states:

> In qualitative evaluation, the value assumptions of the evaluator may be transparent or opaque, clearly or inarticulately stated, but since conclusions seem to stem directly from the personal discernments and insights of the evaluator, the fact that assumptions and bias are inherent in the process is rarely forgotten altogether by the reader of the study.

Why the Trend Towards a Qualitative Research Attitude?

The key to the increase in qualitative research activity cannot be separated from the change in the philosophy of social studies programs toward what Barth and Shermis call "Social Studies as Reflective Inquiry." The explanation for the proliferation of values programs has often been associated with the phenomena of the 1960s counter culture. Certainly the 1960s did represent a phenomena. But behind that phenomena, misnamed counter-culture, was a general disillusionment with the ability of science to solve the problems of peoples and societies. The 1960s began the attitude of counter-science. The growth of values programs was the constructive criticism of the social studies to the radical insight that the study of phenomena was no longer adequate to explain, to the satisfaction of many, the really important experiences of life. Breaking phenomena down into more "visible" units did not, in fact, make visible that which was viewed as valuable.

Quantitative research, top-heavy with method, was seen as possessing the problems of science. What one saw was not illuminating.

The contrived structure of quantitative method attempted to possess, in a "pure" manner; and, by attempting to possess missed the reality of the situation. As Watts (1971, p. 92) states:

> . . . for to grasp life is to kill it, or rather, to miss it . . . Pluck a flower, and it dies. Take up water from a stream, and it flows no longer. Pull down the blind, but the sunbeam is not trapped in the air. This is the root of every trouble: man loves life, but the moment he tries to hold on to it, he misses it. The fact that things change and move and flow is their very liveliness . . .

Popkewitz (1973, p. 107) seems to restate Watts' thesis when he criticizes quantitative research and the scientific metaphor as having ". . . functioned to enshrine security and regularity and eliminate uniqueness and ambiguity from daily encounters."

Earl Johnson (1963, p. 35), in what I think is a classic article comparing the epistemologies of art (the emotional) and science (the rational), quotes Lionel Trilling to make a point about the difference between the two attitudes. Trilling says:

> It is a truism of contemporary thought that the whole nature of man stands in danger of being brutalized by the intellect, or at least by some one of its apparently accredited surrogates. A specter haunts our culture - it is that people will eventually be unable to say, 'they fell in love and married' let alone understand the language of "Romeo and Juliet," but will, as a matter of course say, 'Their libidinal impulses being reciprocal they activated their individual erotic drives and integrated them within the same frame of reference.'

In part, the trend towards a qualitative research attitude is a reaction to the uselessness of the knowledge created by quantitative research. Kaufmann (1958, p. 405), in speaking about eclecticism, points out a basic problem with quantitative research. He states:

> The eclectic collects; he builds a museum; he is sovereign. He does not go behind the work of art, the idea, the philosophy, to reach the disturbing experience that prompted it; he stays at home. His taste may be excellent, but something is lacking. He is like a man who assembles snapshots of works of art and prides himself on the catholicity of his appreciation, but knows only the surfaces; what is lacking is dimension, depth, going out of one's own safe world to enter into what is strange.

Could it be true that all of the quantitative research in all of the books or journals really tells us nothing about humans? Could it be that it is only "research on display" with no real function except to decorate the libraries of universities?

The Interaction of Phenomena and Noumena

However, despite the view of some critics (including myself), one cannot say that events, circumstances, or phenomena have no purpose in social studies or in educational research. The task of social studies centered on the study of noumena is to put phenomena in a proper balance. This balance has vitality and creativity because it attends to the movement from analysis of each disparate event to a synthesis of the larger social issue. In this synthesis, the visible becomes illuminating. Such movement is positive and reflects a sense of the context of phenomena rather than a negative reaction to phenomena.

Denham (1980, pp. 32-33), in discussing Frye's thought, states:

> History, for Frye, is the direct verbal imitation of praxis - the world of events - just as philosophy and science are the primary or direct verbal imitations as theoria - the world of images and ideas. History, therefore, is set against poetry, which is the secondary imitation of action (mythos) and of thought (dianoia). As Frye says, "The historical is the opposite of the mythical." This is true, however, only as it relates to what Frye calls the "historian proper," that is, the historian who works inductively, collecting his facts and trying to avoid any informing patterns except those that he sees, or is

> honestly convinced he sees. Frye's historical consciousness has been influenced not so much by the historians proper as by the meta-historians - those whose accounts of human action are carried along by the comprehensive mythical patterns they impose upon their material. When such patterns occur, the distance between the historical and the poetic tends to collapse.

Quantitative research represents the attitude that, in order to make phenomena visible, the task is to first assess your tools and then to break down reality into parts that offer the greatest likelihood to be seen by the tools at your disposal. Qualitative research, on the other hand, represents the attitude that, to understand noumena, the researcher must comprehend experience by attempting to view it in its vitality. One best understands sodium, for example, by placing it in water rather than by taking it out.

Such attitudes exist not only in research, but also in social studies and, more basically, in philosophy. For example, Northrop (1946) states that what is called Eastern philosophy and what is called Western philosophy differ in that the attempt of Eastern philosophy is to immediately interpret experience in its totality: the attempt of Western philosophy is to build theoretical constructions of reality from individual experiences. The quantitative researcher is proud of his limitations. The qualitative researcher attempts to communicate beyond them.

Epilogue

If I am correct in my basic assumptions about the tension between the two basic philosophies of educational research in social studies, the choice to do one type of research over another is not trivial. The attitudes about research, philosophy, and the fundamental questions about reality and knowledge differ. This paper has been, at least in part, a case for considering qualitative research as a fruitful activity for social studies. Some who do research may choose a qualitative attitude, some may choose a quantitative attitude. To all those who choose to attempt research in the social studies, consider Kisiel's point in describing the nature of researchers.

> Each group operates in its own circle of justifying its own presuppositions through its own presuppositions, in such a way that not only do they not have the same standards of explanation, but do not even see the same facts.

While I do believe that there is a basic difference in research attitudes and structures, I strongly assert that dialogue between distinct philosophies should continue.

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Number Crunching in the Social Studies: Cramming Qualitative Questions into a Test Tube

Gordon R. Thomas

In an age of high technology and increased specification, social studies researchers have continued to search for answers to questions -- absolute answers to absolute questions. The attempt to express social studies, a subject that embraces such things as citizenship, values, skills and behaviour, into quantities that fit existing status quo ideas of research is distressing. The more important questions for social studies are qualitative. Qualitative research offers ideas, insight and possibilities, which may be acknowledged, in their focus, as truly social studies.

This paper addresses the quantitative versus qualitative research issue by studying recent social studies research to determine the directions taken by social studies educators. By reviewing Theory and Research in Social Education, Social Education, and Dissertations Abstracts International, it is possible to examine the kind of research current in the social studies, draw a general picture of research in the social studies, and to infer the projected future of social studies research.

In "The Four-Fold Way of Knowing", Mitroff and Kilmann (1981) present a "typology of typologies" of scientists (p. 229) which describes four styles of research scientists: the analytic scientist, the conceptual theorist, the global humanist, and the particular humanist. These types, discussed in a sociological and psychological frame of mind, are derived from two orthogonal dimensions. On one axis, scientists may be described as operational versus strategic and, on a second axis, technical versus behavioural (see Appendix 1).

Mitroff and Kilmann describe the operationally oriented scientist as a detailed experimentalist who precisely defines a problem and gathers objective data to consider the question. Speculation is not permitted; the data may be used to make objective and clearcut decisions. The operational scientist, then, is "more interested in the testing, verification, or falsification of well-structured . . . hypotheses than he is in either the discovery or the formulation of new hypotheses" (Mitroff and Kilmann, 1981, p. 231). The strategically-minded scientist, however, sees issues in a larger framework, and tends not to break problems down for study. To this type of scientist, there may be many ways to answer a question; indeed, there may be many ways of posing a question. This dichotemy is essential in scientific inquiry, in the view of the strategic scientist, who disagrees with the operational scientist's perspective that all possibilities need to be reduced to a single best answer. Although proposing opposite perspectives, the operational and strategic scientists represent extremes which actually complement each other. The operational scientist's world is made up of facts, numbers and solutions while the strategic scientist's world is composed of ideas and possibilities.

The second orthogonal dimension (technical versus behavioural) deals with the ordering and evaluation of data - the degree of reliance by the researcher on thinking or feeling. The technically-minded researcher does impersonal research and uses logic in seeking truths. Personalities are not important to this researcher, whose evaluation of data is done objectively. The behaviourally-oriented reseacher is taken by morality and ethics. Feelings, emotions, and people are paramount to this researcher. Indeed, reality can be ordered in more than one way. A closer analysis details the attributes of each of the categories of research.

The analytic scientist conducts research by controlled inquiry (Mitroff and Kilmann, 1981, p. 234) in an attempt to gain detailed, specific data for logical, impersonal analysis. A maximum effort is made to eliminate ambiguity and to emphasize exactness, control and specificity. There must be a way of proving a statement to be true and to increase knowledge by reducing the question to its lowest level of the unknown. Every statement of the analytic scientist is a statement of what has been supported, and opinion and speculation do not form the basis for truth.

The conceptual theorist also presents a theoretical approach towards research like the analytical sceientist, but places more emphasis on conceptual possibilities. The analytical scientist seeks the single truth, but the conceptual theorist seeks a variety of possibilities which, on a conceptual basis, may prove to be worthwhile

(Mitroff and Kilmann, 1981, p. 237). Details may be ignored by the conceptual theorist for the much needed generalities, which may link different conceptions of reality, or cast doubt on certain conclusions or even scientific findings. Multiple possibilities are presented, and analytical scientists sometimes return to their "test tubes" to validate the accuracy or inaccuracy of the conceptual theorist's hypotheses and models.

The global humanist and the particular humanist approach research in a very different way. Instead of an impersonal gaze at data, the global humanist and the particular humanist are more interested in welfare, growth and human awareness. Such researchers claim that the analytical scientist and the conceptual theorist actually distort research by rigorously applying a methodology that collects and produces the wrong data as a result of creating a controlled environment which makes certain kinds of intervention or behaviour impossible (Mitroff and Kilmann, 1981, p. 243-244). The global humanist, for example, emphasizes feeling over thinking (the second orthogonal axis) by developing and uncovering broad theories of behaviour applied to mankind. Such an ethical perspective is particularly different than the "number crunching" truth search stressed by the other researchers. The particular humanist, however, applies his brand of research to particular individuals or groups because such an approach is best able to capture the unique qualities of the individual or group. Case studies dominate this research approach.

Mitroff and Kilmann complete their categorization by discussing the possibility of unification of these methods:

> Interestingly, the answers can themselves be conceived as a function of our four approaches. Thus, the analytical scientist's response to the question of the possibility for unification would be, "Yes, but if and only if we are able to fashion a single dominant theory of social science capable of subsuming the theories, methods, and concerns of the other three approaches in a precise and systematic fashion." The conceptual theorist might respond, "Yes, but if and only if we are able to develop sufficiently rich 'bridge' concepts between each of the four approaches." The global humanist might respond, "Yes, but if and only if we are able to apply interpersonal or team-building techniques on a large enough scale to remove the institutional and individual barriers (conflicts) which divide social scientists from one another." Finally, the particular humanist might reply that unification, if it can be achieved at all, can only be done on an individual basis: i.e., between two particular individuals (Mitroff and Kilmann, 1981, p. 247).

Such a description clearly shows the distinctions among these four types of research scientists on the basis of method and operation. Using this classification system, an attempt has been made to apply the notion of researcher behaviour to the research itself. If this is acceptable, the four types of research scientists each represent a type of research. Indeed, this may be a better classification since researchers may change their approach depending upon the question or the hypothesis. If one accepts the four-fold classification, research can be classified by more than "quantitative" or "qualitative". Research, then, may be seen as analytic (applying the techniques of the analytic scientist), conceptual (using the methods of the conceptual theorist), global (based on the global humanist's perspectives) or particular (applying the approach of the particular humanist).

One hundred sixty-four articles or theses were reviewed for this analysis. The results suggest an overwhelming priority of analytic research in the social studies:

Analytic research	86	(52.4%)
Conceptual research	30	(18.3%)
Global research	27	(16.5%)
Particular research	21	(12.8%)

Dissertation Abstracts International reveals a definite priority on analytical studies in the social studies in graduate schools since 1977. The majority of the dissertations presented the results of textbook evaluation. A secondary priority seems to be teacher and student attitudes, while acquisition of knowledge, skills and values or social studies methods tend to be less emphasized. Textbooks are analyzed on the basis of such things as readability, bias, cultural differences, and stereotyping. What do we know as a result of these studies? Some of the conclusions drawn from these dissertations include: (1) world history textbooks have not treated the Holocaust adequately; (2) the new social studies has had some impact on new published works; (3) inter- mediate texts demonstrated too many low-level knowledge questions; (4) more information is needed on change and the future in many elementary school textbooks; (5) teachers do not utilize sections of the textbook fully; and (6) history textbooks have failed to deal with cultural change. Some dissertations are so specific in their analysis that their conclusions are of interest to a very small population. Indeed, this specificity is all part of analytic research - emphasis on exact method, accuracy and fact. We know, as a result of some surveys, that Arabs have been treated

inadequately and inaccurately in Virginian elementary social studies texts and that grade nine social studies textbooks in east Texas have a readability level of 66%. Teacher attitudes seem to be a theme of analytic research, and dissertations examine teachers' attitudes toward themselves, innovations, inservices, students, and global education. Generally, questionnaires are used to gather information (or, in some cases, tests are constructed to gain rankings) and the instruments are analyzed by using statistical treatments. General conclusions gained from such research included that: (1) a teacher's attitude may affect his teaching; (2) teachers accept global education as an important part of the social studies; and (3) behavioural responses to innovations related to the teacher's perception of his role in the related decision-making. The attitude of students is another theme for grouping dissertations, and writers examine such aspects of the relationship between attitude and culture, open-mindedness, and achievement. Researched usually through the administration of pre-tests and post-tests, the writers make a number of knowledge claims: (1) student attitude and economic understanding are not significantly related; (2) students in elective social studies courses are more open-minded than students in compulsory courses;
(3) student use of media improves attitude; (4) the simulation game, Dangerous Parallel, affects attitudes more than Crisis; and (5) a slower pace of recitation has a positive influence on student attitude in senior high school.

Knowledge, skills and values are of less overall significance to the analytic researcher, but dissertations listed include information on the retention of social studies information, development of creativity through questioning, study skills, the relationship of cognitive and map skills, and citizenship achievement. Completed through the use of statistical analysis and standardized testing, a frequent claim is the need for further study. The area of social studies methodology or the relationship among teaching methods is given little attention by analytic research, including such topics as reflective inquiry versus expository methods, the relationship between questioning and critical thinking, comparative curricula, and local history as a way to teach U.S. history. As with the dissertation on knowledge, skills, and values, these claims are made on the basis of paper and pencil tests and other statistical measures.

The most frequent conclusion of the analytic research is that additional study is needed to make definite conclusions. Although analytic in method, many dissertations prove to be conceptual because their formal hypothesis cannot be verified by the research even if the hypothesis seems to be plausible. Such a conclusion strikes at the heart of analytic research - what may be believed to be true cannot be demonstrated (in a statistical form) to be true. The knowledge claims made in analytic research are not particlarly significant - readibility levels, priority of global education to teachers, rate of speech - these are, in some cases, useful questions reduced to their lowest range of statistical significance.

Conceptual research provides a useful counterpoint to analytic studies by proposing models and conceptual chains that may differ from established fact or may attempt to demonstrate truths by proposing workable hypotheses (but no absolute truth). The models outlined in dissertations concern concepts useful to the social studies or adapted approaches to teaching social studies. Concepts outlined include: (1) a model for museum education programs; (2) a model for curriculum analysis; (3) perceptions of NCSS social studies guidelines. Approaches proposed include: (1) experiential citizen education; (2) adapting historical method for the classroom; (3) creative teaching in secondary schools; (4) refective and critical thinking; (5) ways to handle controversial issues in the social studies; and (6) developing intellectual skills and abilities. Many of these studies use statistical measures, including questionnaires, pre-testing and post-testing, and ranking. The end product in this form of research, however, is not a statistical truth, but a cluster of notions which appear reasonable given the circumstances. Establishing models or refining approaches to teaching social studies is an activity which may not be statistically verified. The dissertations presented here draw useful conclusions: (1) personal development and commitment are important in the development of good citizenship; (2) interaction in historical instruction is useful; and (3) teachers should discuss controversial issues willingly and openly. Such conclusions have a wider interest to social studies teachers than the readability level of grade nine texts, but they are statements of what may be reasonable to believe is true - for the moment. The conceptual approach, while so useful in idea generation and development, does not present a single answer to questions. Indeed, it promotes a variety of answers (and even more questions), and this multiplicity frazzles the singular truth nerve of the analytic researcher. No doubt a researcher could develop workable models to demonstrate the importance of such factors as family or motivation in the development of good citizenship, or to show that the teacher should be completely neutral while students debate controversial issues. In answering the scientific questions, the conceptual theorist may find more questions and more answers.

The most basic form of particular humanistic research is the case study, which takes an individualistic perspective towards a particular topic. Case studies may deal with a multitude of topics, but the topic raised corresponds only with an individual situation and may not have any broader significance. If the case study is an analysis of interaction of a grade two classroom in a particular school, it may be difficult to make any judgments which apply outside the environment in which the observations are made. Generalizations may be useful, but particular comments are usually directed only at the immediate participants. Dissertations listed in the period beginning 1977 include a number of case studies: (1) sociology and the "new" social studies; (2) implementation of a multi-cultural curriculum; (3) implementing the "new" social studies; (4) patterns of decision-making by state social studies supervisors; (5) increasing awareness and use of futuristics education; and (6) investigation of project social studies curriculum centres. The findings outlined in the literature pertain to the case itself, and the importance of case research is lessened. The success of project social studies centres is a topic of little interest to the general social studies public; the failed adoption of sociology in the "new" social studies may not apply to many schools. The methods used in these cases, however, differ from the statistical interpretations relied upon by the analytic and conceptual researchers. Frequently ethnographic in nature, researchers observe classes, study situations, and assess factors in a more humanistic manner. This is subjective work, based on feelings and senses instead of hard facts, correlations or measures. There is some carry-over, however, of some cases which may apply to other jurisdictions. Patterns of decision-making used by social studies supervisors may be of interest in other school systems. The process of implementation is useful for other groups tackling similar curricular pioneering. As human as these topics can be, their value to overall social studies research is varied, but particular humanist research is more open than the quantitative methods advanced by some other researchers, and answers and points to questions and answers.

Global humanistic research deals with issues which cannot be answered by product moment correlations or by other statistical means. Ideas and emotion (and maybe a bit of imagination) are key in this research dimension which tends to develop and apply insight into the world around us. Dissertatons which can be categorized in this way include: (1) the philosophy of social reconstructionism in contemporary curriculum rationales; (2) the philosophy of the editorial cartoon; (3)

student points of view in value analysis; (4) theory and practice of moral education; (5) development of historical instruction; (6) conflicting interpretations of controversial historical issues. These works attempt to bridge disciplines or positions with broad statements which may include an ethical or moral viewpoint. The dissertations outlined here, for example, demonstrate a personal solution to the instruction of controversial issues, present insight relating religion and morality to philosophical, psychological, and ethical considerations, or outline the lack of social reconstructionism in contemporary social studies programs. Such research may suggest more specific forms of inquiry, or may raise additional questions and potential solutions. Only eight of the eighty-two dissertations surveyed are examples of global research methods. The overwhelming direction of dissertation research continues to be analytic in nature.

A more equal distribution of research types can be found in Theory and Research in Social Education during the period 1977 to 1981. Although most articles reflect the analytic approach, more humanistic research is presented in comparison to the dissertations written in the same years. The analytic research is certainly that, however. Questionnaires, defined objectives, ranked perceptions, and even the Thurstone successive intervals scale are used to discover more about the social studies. Conclusions and knowledge claims report an increased commitment to discussion and concept attainment through solicitation patterns, priorities in global education, and rankings of NCSS guidelines. Conceptual studies include an assessment of values dilemmas and content-centred social studies instruction. Particular humanist research studies the role of decision-making in simulaion games and problems with Wesley's definition of social studies. Some of the most fascinating research articles fall into the global research type, addressing such topics as social reconstructionism, reasoning and skill development, importance of knowledge in secondary social studies, the role of textbooks in legitimating knowledge, global-minded citizenship, and philosophy for intercultural education. This type of research attempts to bridge social science gaps, and makes some important contributions through insight and novel ideas. An attempt is made to link pragmatism and phenomenology to intercultural education, for example, and there is not a test tube in sight - just the coming together of definitions, perspectives, and insight.

The research section of Social Education is almost totally analytic in nature as only six of twenty-two articles examined can be classified outside the analytic category. Many articles present statistical evidence in abundance. Topics addressed include: (1) operational definitions of economic news literacy; (2) comparing aesthetic and political approaches to teaching world history; (3) achieving values and content objectives together; (4) the Indian in recent texts; (5) critical reading skill - point of view; (6) adolescent perceptions of police; (7) alternatives for poor readers; (8) intrabook readability; and (9) measuring inquiry outcomes in elementary social studies. Knowledge claims presented for consideration include the use of auditory assistance for poor readers, improved view of Indians in American society, and positive attitude and cognitive development through simultaneous achievement of values and content objectives. These are not particularly mind-shattering conclusions, but they do add to our mass of knowledge and truth.

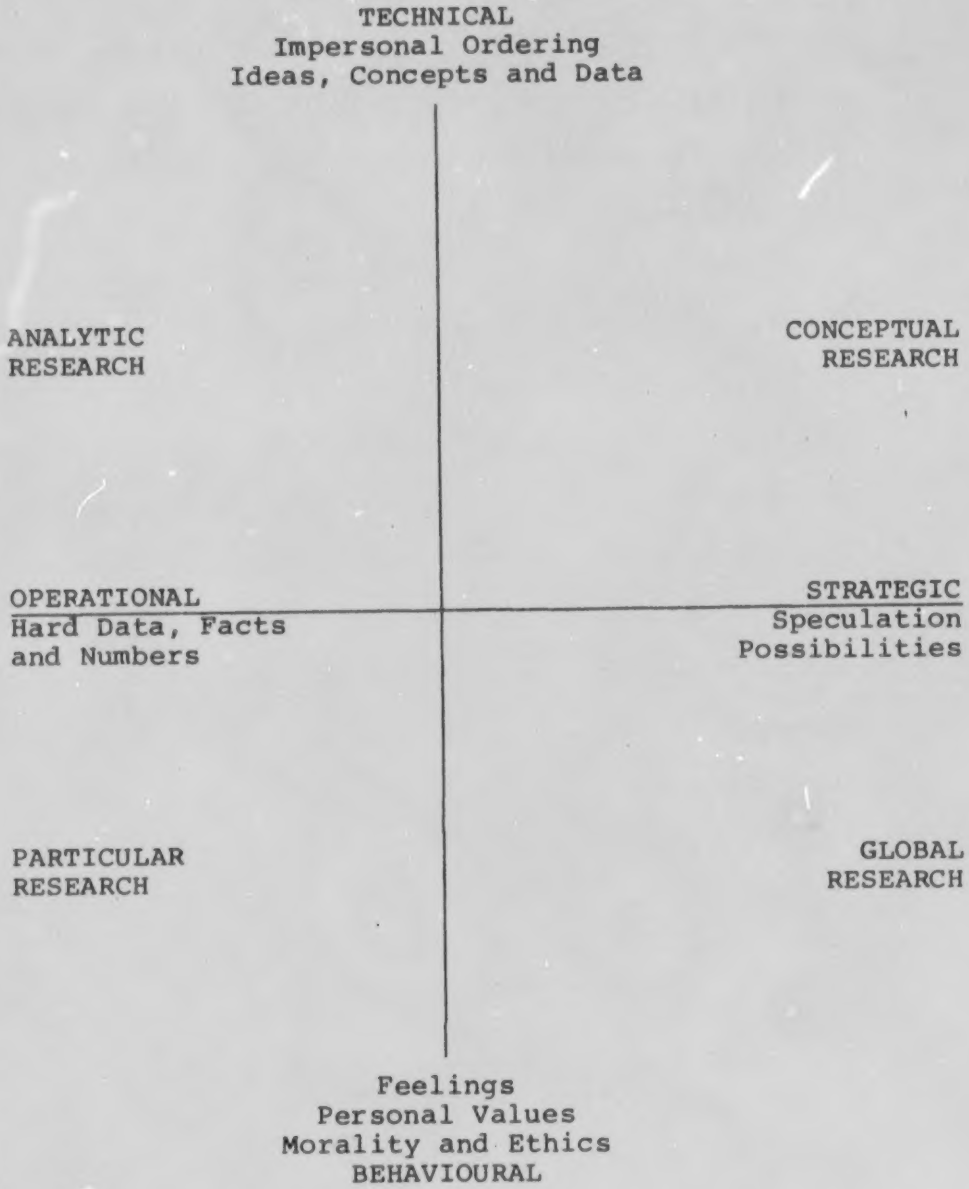
Social Education also includes some of the most useful research articles. Presented in the November-December 1979 issue are articles pertaining to the social studies classroom teacher and research. This work is particularly significant because it takes analytic, conceptual, and humanist findings and proposes action in behavioural terms. Instead of presenting knowledge claims, the articles present generalizations about the subject. In "Implications for Teaching in the Cognitive Domain", Peter H. Martorella (1979) makes a number of generalizations: (1) students pass through developmental stages and shifts in thinking capabilities; (2) personality of the teacher, organization of teaching materials, and tasks result in degrees of learning effectiveness; (3) use of good questioning strategies has significant positive impact; (4) there is no superior single approach in cognitive development. Taking conclusions of a variety of research, Martorella provides an important update on the "state of the domain." James S. Leming's "Implications for Teaching Values" (1979) also makes useful generalizations drawn from a variety of research: (1) indoctrination has not been shown effective in shaping student moral knowledge or behaviour; (2) the success of values transmission depends on the degree to which significant others present clear, consistent and defensible values patterns; (3) verbal expression of values may differ from actual action; (4) there is no effective instructional technique in valuing; and (5) open classrooms tend to work best in assessing problems and contradictions. This values update impresses upon the teacher the importance of role models and an open environment in values education. As well, Lee H. Ehman presents "Implications for Teaching Citizenship" (1979) with the following generalizations: (1) as an agent for political information, the school's importance increases from grade one to senior high school where the school has less influence in shaping attitude than knowledge; (2) political knowledge of secondary students has decreased since 1970; (3) positive political attitudes result from an open classroom; and (4) American students have a lower tolerance for political dissent than Europeans. The citizenship summary permits the teacher to recognize the importance of the school in shaping the world around the student.

An irony of this issue of Social Education is James P. Shaver's article, "Designing Teacher-Conducted Research: Guidelines for Classroom Teachers" (1979), in which he outlines only quantitative research methods and devotes no space at all to qualitative research techniques and opportunities. Just three years later, Shaver's stand is very different. In "Reappraising the Theoretical Goals of Research in Social Education" (1982), Shaver calls for a change in the nature of research. He notes that social studies researchers have not lived up to theoretical expectations because there has not been enough emphasis on basic instead of applied research and because of the methodological shortcomings and the over-reliance on statistics and replication (pp. 2-3). Yet, events involving human behaviour are not repeatable at will, and replication is not often possible in social studies research (or, for that matter, in educational research). Shaver notes that social studies education is not really a field of science (p. 10). In an age of science, social studies researchers have felt the need to quantify - to be scientific - when the true nature of the endeavour is that of public service through the determination and delivery of educational needs (pp. 10-13).

If one accepts Shaver's conclusion about social studies research, it is possible to build an argument in favour of qualitative (or humanist) research. Scientific research is predicated on the search for truth and the opportunity to make knowledge claims. This emphasis, it seems apparent, is inaccurate for the social studies. Because social studies is not science, it is more appropriate and clearly acceptable to consider the goal of research as an attempt at understanding. The four research types outlined here all contribute toward the goal of understanding, although their contribution toward the establishment of knowledge claims is certainly varied. Although global humanist research may not increase man's knowledge, it is certainly important in increasing an understanding of the world around him. Maybe the goal of social studies research is best expressed in terms of increased understanding. Instead of seeking ways to quantify questions and answers in an attempt to gain more accurate knowledge, social studies researchers need to develop qualitative questions which yield understanding. In such a way, social studies researchers will be able to "break out of the conceptual cul-de-sac of quantitative methods" (Rist, 1980, p. 8) by seeking more attainable and useful answers to more pertinent questions.

Articles like the "Implications" series in Social Education do much to increase teachers' understanding of social studies developments. We, as social studies researchers, need to move away from the textbook analyses, statistical measurements, control groups, correlations, and pre-test and post-tests. The lofty acquisition of scientific knowledge is marvelous, but many pertinent questions need answers. Insight, ideas, hypotheses - and even imagination - are central to our educational public service, and should be central to one's research dimension, too. Number crunching is not necessary to understand social studies, nor do good qualitative questions need the test tube treatment. The most useful contribution social studies researchers can make is to increase the understanding educators have of the subject and the interaction of student and subject. All in all, understanding must become the new password in social studies research so that feeling and sensing replace quantification and replication in an active truth search.

Appendix 1



TYPES OF RESEARCH BASED ON MITROFF AND KILMANN (1981)

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Metaphors of Change and Models of Inservice:
The Alberta Phase I Inservice
Project Experience of 1980

Shirley Chapman

Introduction

The purpose of this paper is to discuss the relationship between models of inservice educational programs and dominant metaphors of educational change within Western society. Three major metaphors will be presented and will be discussed in connection to three distinct ideas about what is of value in any educational change. The intent of the paper is to present a brief criticism of the Phase I Alberta Social Studies Inservice Project (1981) using the concept of metaphor to better understand the nature of the curriculum of inservice.

Dominant Educational Metaphors

There are numerous metaphors in education, i.e., military, growth, sculpture, economics, prisons, sports, and industry. Upon examination, I have chosen three which are dominant in education and, in particular, form the basis for inservice programs. These are the technological, political, and cultural metaphors. Each will be examined briefly.

Technological Metaphor

Schön (1967) presents the dynamics of industrial change as a metaphor for change. His view of innovation is that:

1. It can be managed.
2. It must be analyzed into its component parts and be made subject to rational steps.

> 3. It follows a series of orderly steps, each of which seems to relate special efforts to corporate objectives, and each lends itself to effective management practice along familiar corporate lines (Schön 1967:19).

People do things, Schön (1967) states, only when they have been shown that these things are worth doing. This view of innovation assumes that invention follows as a series of orderly steps intelligently directed toward an objective spelled out in advance. There is a rigid division of labor between those concerned with the need (marketing) and those concerned with the technique (technology).

Western society accepts a rational view of innovation because it values innovations that can be controlled, managed, and justified. Such a view tends to calm one's fears, gain one's support, or give one an illusion of wisdom. It is more encouraging to believe that innovation is essentially a deliberate and rational process in which success is assured by intelligent effort.

There may, in truth, be utility in acting as if this were true. The formulation of objectives for technical effort provides a stimulus for action and a direction for effort. Planning the process of innovation, which assumes the goal-directed order structure of the rational view, has convincing utility as a programming device.

Lauer (1973) sees technology as the driving force behind change. Man seems to be forever gasping to keep up and adapt to the world that technology is creating. North Americans "view technology as the Savior"

(Lauer 1973:102). This metaphor stems from such ideas as the Baconian notion that knowledge is power. The development and application of new technology is seen as able to resolve all the varied problems of mankind. Comte (1798-1857) gave impetus to this viewpoint by equating social progress with the development of scientists and militarists, sharing the conviction that the development and application of technology can resolve the problems of mankind.

Theodore Roszak, Lauer (1973) suggests, critically paints a grim picture of technology's role in the modern world. Leaders justify their behavior by using technical experts who have, in turn, justified themselves by appealing to scientific thought. In their view, beyond the authority of science there is no persuasiveness. For many people, such an argument is convincing. It is apparent that the impact of science and technology upon peoples' lives has been great. Technology has increased alternatives in lifestyles, altered interaction patterns, and created a number of social dilemmas.

Hyman (1973:30) states;

> Technological metaphor is a deadly one. Its pervasiveness reflects our society's emphasis on getting and spending, on producing and consuming. It is deadly because it subverts humane interaction. Behavior leads the teacher to treat the students as inanimate objects, as things to be processed, stamped out, and finished on the conveyor-belt assembly line instead of as evolving people. It leads the teacher to think that he can and should decide what his product (the student) will become without consulting with the student.

Johnson (1976) illustrates how technology is a generative educational metaphor. By 1930, school administrators began perceiving themselves as business managers. Practices which enabled industrial managers to increase wages and lower costs were assumed to be applicable to education. School problems were defined in business, technical, and financial terms. There was an emphasis on how to do things rather than on why. The function and the nature of education were scarcely mentioned. Getting the work done as efficiently as possible and the satisfaction of the worker were seen as naturally compatible goals. The importance of the work, itself, was not mentioned. The technological metaphor focuses on the innovation because it assumes that everyone is pursuing a common end and the means are not a problem. The technological metaphor reflects a society believing in progress. The only problem is to find how best to achieve this progress.

The Political Metaphor

Basically, the essence of the political metaphor is that conflict initiates change. Lauer (1973:44) writes that "conflict is a driving mechanism for change . . . power is the name of the game." Any effort to direct power, therefore, requires the mobilization and manipulation of power over others. The power strategy emphasizes the ability to coerce and involves the control of information and creation of ambiguity.

Bennis, Benne, and Chin (1971) consider the political metaphor a process of influence involving an application of power in some form, political or otherwise. Those with less power comply with the plan, direction, and leadership of those with greater power. The political metaphor assumes that man acts on the basis of power relationships - legitimate or coercive.

The political metaphor suggests that all is not harmonious. There will always be problems and value conflicts, writes House (1979). Not everyone wants the same thing and opposing factions will either have to bargain and compromise or resort to political devices. Conflict is not only possible but probable; however, a fundamental assumption is that there will be enough value consensus so that compromise can be achieved successfully even though securing the cooperation of others becomes problematic. One must reach agreements with others, must come to an understanding, and must secure their assent before proceeding. To many, innovation is seen as political, and only through conflict is progress possible. The political metaphor assumes that differences will be resolved by bargaining.

Political power has traditionally played an important part in achieving changes in education. The process of re-education for persons who are to conduct themselves in new ways still has to be carried out. The new conduct often requires new knowledge, skills, attitudes, and value orientations. On the social level, new conduct may require changes in norms, roles, and relationship structures of the institutions involved. These changes combine political coercive and normative re-educative strategies, both before and after the political action (Bennis, Benne, and Chin 1971).

The Cultural Metaphor

Joyce and Weil (1972) emphasize the relationship of the person to his society or his direct relationships with other people. They reflect a view of human nature which gives priority to social relations and the creation of a better society; and, they see the processes by which reality is socially negotiated as vitally important. With respect to goals, the improvement of the individual's ability to relate to others is very important. The cultural metaphor places emphasis on the personal psychology and the emotional life of the individual. Heavy emphasis is also placed on social relations like how individuals conceptualize and relate to each other as people and how they relate to their society as a social institution. Each man constructs knowledge by reflecting on his own experience. The result is pluralistic and the essence of the democratic process is the creation of interaction among the unique, personal worlds of individuals so that a shared reality is created. This shared reality would embrace personal worlds and encourage their growth while providing for common investigation, growth, and governance.

House (1979) believes that the cultural metaphor assumes a more fragmented society where there is more value consensus within social groups but less consensus among social groups. Separate parts of the system are seen as more different than alike. Each part must be approached cautiously as one would approach a foreign culture. This cultural metaphor is suggestive of societal fragmentation. The separate groups neither share values nor are they certain about another group's value system. Even common agreement is problematic since two different cultures may not understand each other. The possibilities for misunderstanding multiply. One must be concerned about the unanticipated effects of an innovation in an unknown culture. Action becomes difficult.

This metaphor assumes that men are inherently active. The relation between man and his environment is transactional. Man, the organism, does not passively await given stimuli from his environment in order to respond. Intelligence arises in the process of shaping organism-environmental relations towards more adequate fitting and joining of organismic demands and environment resources.

The technological metaphor views man as rational and willing to change when given enough facts; change is a series of orderly steps; and technology can solve man's problems. The political metaphor states that man can be changed under the tutelage of a change-agent; conflict leads to change; and, power is the power-coercive ingredient of all human action. The cultural metaphor views society as an ecosystem where all men are equal. Man constructs his knowledge by reflecting on his own experiences and needs to be an active participant in his own re-education. The following chart summarizes in more detail the three metaphors under various headings. See Figure 1.

Three Metaphors of Inservice Education

Typically, there are three basic choices in how inservice might be conducted. These choices have a direct correlation to the three dominant metaphors of Western society discussed earlier. Specifically, the technological metaphor produces the R.D. and D. inservice model. The political metaphor produces the problem-solving inservice model. And, third, the cultural metaphor produces the social interaction inservice model.

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Figure 1

A Summary of the Three Metaphors

Adopted from Kurt E. Olmosk (1972:191-2)

	Technological Metaphor	Political Metaphor	Cultural Metaphor
When introduced into the educational system	1960's	1970's	1970's
Basic assumptions	-everyone is pursuing a common end and that the context is not a problem. -everyone is reasonable and that what they need to make change are the essential elements; research, development and diffusion. If the environment or surroundings change, people have to change. People are rational. If you present enough facts to people, they will change. Man is seen as an extension of the machine. Invention and innovation follows a series of orderly steps. Technology is the Savior. Progress is seen as a linear development.	Not all is harmonious There may be problems and value flicts. -innovation is a part of a problem-solving process which goes on inside the user If all the really influential people agree to do something, it will be done. Conflict leads to change. If we have enough money or material wealth, we can buy anything or any change we want. Most people do not want to change If we can mobilize enough anger and force people, we'll look at problems around us, the required changes will be made. Not everyone wants the same thing; therefore must have bargaining and compromise. There is enough value consensus that compromise can be achieved.	Society if more fragmental - has more values consensus within groups but less consensus among social groups so that groups must be regarded as subcultures. Most problems are complex and overdetermined. A combination of approaches is usually required. If we have a good warm interpersonal relation, all other problems will be minor. Most problems are complex and overdetermined. A combination of approaches is usually required. Change involves change in attitudes, skills, values, and relationships. Man is not passive. Man must participate in his own re-education.
Inclusion	based on possession of technical skills and marketable resources. based on possession of knowledge and facts.	based on ability to deal with and use of conflict, power, coercion. based on possession of marketable resources.	get everybody in
Influence	based on specialized knowledge and expertise. by changing structure or task environment	based on level and breadth of perceived power, perceived wealth by feat of authority and threat of punishment. by non-violent argument.	everyone is equal based on knowledge and the degree to which decision will effect them.
Perceptual approach	task relevance and rationality, analytical and detached	narrow belief in "Truth" exploit for use of power structure. stereotype Ignore individual differences unless they relate to power.	ecclectic but situation centered. Accepts all. Shuts out none.
Emotional needs	autonomy, rationality, clarity, structure	control, attention, rationality, status and security expression of anger, expression of self.	warmth, love and trust emotional and intellectual integration.
good at	being aware of surroundings and/or environment Finding causes, Presenting relevant information	keeping order, forcing people to look at issues they may not want to acknowledge. Gaining attention and publicity Mobilizing power, implementing decisions.	using as much information as possible. mobilizing initial energy.
chronic problems	Implementing findings Mobilizing energy. Getting people to pay attention or read reports. Time consuming. Gaining acceptance for change. Dealing with unexpected consequences. Few people can control structure.	Maintaining change and/or satisfaction. Few people or groups have unlimited resources. Maintaining credibility. Fighting backlash. Finding alternatives Rebellion. Can never relax.	Financial support. Actual implementation of decisions. Maintaining long run commitment. Making itself understood. Not appearing "wishy-washy."
Questions suppressed	How well people feel about it? How do I feel about results? How should results be used?	Who should "really" make decisions? Is it "right?" Is anything in opponents argument worthwhile? Is my action consistent with my value system? Most feelings	How should I "really" do it? Do you really know what you are doing. What's in it for me? Competence? Individual differences?
Most often used by	Outsiders, People in staff positions. Top management, Department of Education. Educational Program Development Services	Corporations; The very wealthy Those in power; Revolutionary students. The poor Unions, military, police, Department of Education, Central Office of School Boards, School Boards.	Groups with limited power. Churches, Volunteer organizations, human relation consultants, organization development consultants. Teachers in the classrooms. T.-Groups, Teacher Centres.
Strategies most often used	rational-empirical	power-coercive, re-educative	normative - re-educative

(House 1979; Bennis, Benne, and Chin 1969, 1971; Havelock 1970; Johnson 1976, Lauer 1973; Schön 1979)

The Research, Development and Diffusion Model of Inservice (R.D. & D.): The Technological Metaphor

"The history of the Research, Development and Diffusion model of innovation goes back at least 20 years to the launching of Sputnik and to the attacks on the school curriculum by university scholars" (House 1979:2). The space race with Russia justified a curriculum reform movement that was elitist and dedicated to the pursuits of excellence (MacDonald, Walker 1976). This model, writes House, goes back to the heady optimism and supreme confidence of the post-war era, during the Kennedy years, when people believed that research for new knowledge and the application of the appropriate technology could solve technical, societal, or any problem that might be encountered. Solving problems was primarily a matter of attention, application, and money. A problem could be solved with the ministering and management of appropriate resources, whether that problem was in Vietnam or education.

House (1974) suggests that, when problems became acute enough, they could always be fixed by the application of resources and technological know-how. A package could be mass produced and widely disseminated. Such solutions were relatively inexpensive per unit and highly profitable for those producing them.

Becker and Maclure (1978) maintain that the reasoning behind the R.D. and D. model is intuitively attractive for education. In simplified terms, it first identifies the underlying aims of teaching that subject with which development is concerned. Next, it considers what is known about the best method of achieving those aims. Finally, it applies these methods to the presentation of the required subject content. Appropriate teaching materials can then be devised, tried out, revised in the light of the trials and made generally available. The resulting product, based on agreed aims, and perfected by field trials, would be virtually certain to meet classroom needs.

Maclure and Walker (1976) assert that the R.D. and D. model centers on the originator of an innovation and begins with the formulation of a problem based on a presumed receiver. The initiative in setting the problem is taken by the developer, not the receiver. Change is depicted as an orderly sequence which begins with the identification of a problem. The receiver is referred to as the "target system",a term adopted from the military metaphor. The R.D. and D. model was not only a model of change; it was also a model for change, a blue print for the future (MacDonald, Walker 1976); a model for "attacking" change.

Advantages of the Research, Development and Diffusion Model

To many people, information is the primary business of education. This particular model emphasizes content, which might explain why it is the most popular inservice model. The benefits of this model are its focus on content, information, and skills. If these are the objectives of an inservice model, then this is the choice model.

Problems and Evaluation of the R.D. and D. Model

Havelock (1971) criticizes the R.D. and D. model as "over-rational, over-idealized, excessively research-oriented, and inadequately user-oriented." "The very essence of the R.D. and D. approach is control . . . " House (1974:223) suggests. The R.D. and D. approach treats the practitioner as passive and slightly resistant. The practitioner is placed in the position of a consumer who is going to be sold goods which he has the option either to buy or to reject. The practitioner in his classroom is, however, beyond the power of almost everyone; and, he often chooses not to buy.

House (1974) states that the R.D. and D. model assumes innovation will be invented, developed, and passed along a linear chain. This model might work if all the actors shared the same values. But, they do not. The direction and co-ordination of this model require a great deal of global planning, and it is this facet that may appeal most to government officials. However, massive planning does not compel people to implement the plans. When plans deviate from people's self-interest and the way they perceive the world, these plans are merely pieces of paper.

Becker and Maclure (1978) state that it is by no means easy to identify aims or even to agree on the function of any given subject in the curriculum. To find a middle way between being general and vacuous and specific and stultifying is far from easy. Having decided on aims, the R.D. and D. model calls on research to reveal the best teaching method. But, much of the useful information about teaching is intuitive and anecdotal rather than scientific and systematic. Even if a development team had managed to set out an appropriate statement of its aim and a teaching approach which relates to those aims, the aims must be clothed in practical forms.

The trial stage of the R.D. and D. model, Becker and Maclure state, is intended to compensate for any errors of judgement which might have occurred in the previous stages. By testing draft materials in the classroom and carefully collecting feedback information on what works and what does not, it should be possible to turn a working prototype into a satisfactory finished product. However, most trial stages are simply too short to enable the developers to stand back and take an overall view of the effects of the process.

Diffusion and use, however, generally reveal the major weakness of any product. The R.D. and D. model assumes that once a set of materials has been perfected from trial to revision there is little that remains to be done beyond making the materials available to schools. However, classroom materials often fail to carry the message; and, materials that don't work begin to raise questions about whether materials are really the appropriate medium after all.

Problem-Solving Model (P-S): The Political Metaphor

The problem-solving model assumes that inservice is part of a problem-solving process which occurs within the user (Havelock and Havelock 1973:8). Huberman (1973:63) states the problem-solving model assumes that the user has a definite need that inservice can satisfy. Often an external change-agent, writes Huberman (1973), is required to counsel individuals on possible solutions and implementations strategies; however, the emphasis is on client-centered collaboration rather than on manipulation from without. Huberman asserts that there are two processes at work. The first is re-education, the becoming aware of and correcting inefficient or dysfunctional habits and attitudes; the second is educational development, being designed to add new skills, knowledge, practices or attitudes to a person or group.

Huberman (1973) views the principle characteristics of the problem-solving model as

1. an emphasis on solving problems through internal restructuring, where the receiver is directly involved in the situation.

2. frequent use of a temporary "change-agent" or consultant from outside.

3. concern with attitude change, re-adjustment of interpersonal relations and communications.

Most of the time, the model assumes, people do not want change. People want to keep things the way they are even when outsiders state that change is required. For that reason, change agents are needed to overcome inertia and to prod and pressure the system and the people to be less complacent.

Havelock (1970) views the problem-solving model as beginning with pressure from the inside or outside that disturbs the status quo. The view of crisis in the problem-solving model is seen by Havelock and Havelock (1973:143) when political groups, boards of education, and top administrators seek to maintain and/or maximize their power. Policy decisions are likely to be made in an authoritarian manner with little or no collaboration with the user. Miles (1964) proposes that social change is a matter of the application of personal or group power based upon prestige, competence, control of money and resources, legal authority, policy, precedent, custom, or co-operation and collaboration. Educational inservice is, for House (1974), a product of the interaction of factional groups competing for resources in attempts to influence and control each other and their own members. The problem-solving model of inservice is an attempt by the centre to capture control of the periphery.

Advantages of the Problem-Solving Model

This model focuses on control or keeping order, goals, and means. It forces people to look at issues they may not want to acknowledge. Because government agencies and other power groups are able to mobilize the power, gain attention and publicize the issue, they utilize this model to implement their decisions. These same agencies have the economic and political powers that are needed to research, develop, and diffuse solutions for educational problems. For example, Alberta's Department of Education can avail themselves of educators from all over the province and elsewhere; they can draw on information from a wide range of sources; they can develop and distribute visual materials to all schools in the province cheaply; and they can analyze, evaluate, and recommend materials more cheaply than small groups of teachers involved in social-interaction model.

Problems of the Problem-Solving Model

Bennis, Benne, and Chin (1961) state that, in its emphasis to produce materials that meet teacher's existing needs and leaving teachers to put their own interpretations on such materials, the strategy goes along with the current teaching traditions rather than attempting to make any radical changes. In designing materials to be all things to all people, this model misses the opportunity to link curriculum development more closely to inservice training.

The main difficulty with the P-S model is, however, embodied in the very conception of a problem-solving approach. Ideally, such an approach should imply a close investigation of each school's particular needs and the specific solution geared to those needs. In fact, resources for curriculum development are likely to be far too limited for such a close client-consultant relationship between development teams and individual schools or teacher. The P-S model is too labor intensive.

Social-Interaction Model (S-I): The Cultural Metaphor

Huberman (1973) refers to this model as the social-interaction model becuase the potential adopter generally hears of the new practice and decides to use it in consultation with other persons. In this process, the unit of analysis is the individual receiver, with the focus on the receiver's perception of a response to knowledge coming from without. The most effective means of spreading information about innovation is by means of personal contact. The key to adoption is the social interaction among members of the adopting group.

At each stage, the potential adopter generally turns to different sources of information, i.e., colleagues, friends, and professional sources. The key feature is the relation of leader to group. Psychologists have shown that identification in a group, or with a group leader, plays an important role in diffusing new ideas since people will adopt and maintain attitudes and behaviors which they associate with their "reference" group. Therefore, diffusion and adoption of the social-interaction model emphasizes the importance of inter-personal networks of information, of opinion leadership, personal contact and social integration. The focus is on the user or communicator and a variety of dissemination strategies. Because the structure is loose, it adopts shifts of meaningful direction and is flexible enough to regroup around the "new". But, there is not enough time to change the social network into an organization before a new transformation occurs (MacDonald, Walker 1976).

Huberman (1973) states that the social interaction metaphor emphasizes the aspect of diffusion, the movement of messages from person to person and system to system. It stresses the importance of inter-personal networks of information, opinion leadership, personal contact, and social integration. The metaphor assumes that each member in the system will proceed through the awareness-adoption cycle using a process of social communication with his colleagues.

The diffusion of the innovation depends greatly upon the channels of communications within the receiver group, since information about the innovation is transmitted primarily through the social interaction of the group members (Huberman, 1973). The model focuses on the receiver's perception of and response to knowledge from without.

Advantages of the Social-Interaction Model

This model is a professional development and personal growth model that focuses on the development of the person as well as the learning of academic material. It views change as a democratic process where reality is socially negotiated. Because of its ability to draw on the initial energy of the group and the process of group interaction, this model involves a diverse audience of teachers, curriculum developers, and material makers. Small groups of people who define and attempt to solve a problem together are the basis of this model. Because the group is involved voluntarily in initiating change, its contingency for actual change is very high.

Problems of the S-I Model

This model, however, is not without its problems. Often the enthusiasts, Becker and Maclure state, who take part in local development activity are too few and their production is unrepresentative of ordinary teacher's needs for them to be focal points of development. Moreover, because their resources are limited, the quality of what they have produced has tended to compare unfavorably with that of a well-funded R.D. and D. project manned by a fulltime team often recruited on a national basis.

To develop a highly sequential program which students can work through largely on their own can demand hours of preparation for every hour of classroom use. Time becomes a problem. And, not every teacher, even if he had the time, would possess the necessary combination of skills to undertake an effective redesign of the curriculum in a given subject. Such a job requires a complex blend of creative imagination, technical expertise in ways of presenting information and ideas, a wide knowledge of the subject matter, and an appreciation of the pupils' interests and the way in which they can best be helped to learn. These talents are present in few individuals. Only a relatively small proportion of teachers will, in practice, want to involve themselves actively in the work of innovation.

Another limitation of the social-interaction model is that there is no established tradition of rapid communication between practitioners in different localities; therefore, once the central team has been disbanded, the small periphery also disband except for a few isolated groups. "The social-interaction model is flawed by the romance illusion" (Becker and Maclure 1978:74).

Separately, each of the three models illuminates one perspective of the innovation process and suggests techniques for accelerating changes. The R.D. and D. model indicates that we lack institutional structures for designing and developing new ideas and materials; the problem-solving model shows the lack of processes for implementing changes once they are undertaken; the social interaction model shows that we have few vehicles for dissemination of an innovation to a larger public. None of these models is fully developed in practice, nor has any attempt been made to combine the three perspectives into a general paradigm or develop a new model that satisfies a wide variety of needs.

The Alberta Inservice Experience: Phase I

Altiek (1960) suggests that a writer's metaphors expose his attitudes, as well as the attitudes he wishes the reader to have. This point also applies to a developer of an inservice program. The developer's values are displayed by the metaphors that undarline the inservice model chosen to solve particular educational problems.

Inservice developers need to become more aware of their own values and attitudes and to clarify their position before attempting to solve any educational problem or use any inservice program. Clarity can only be accomplished if the developer becomes aware of the root metaphors that he utilizes and if he critically analyzes these metaphors to ascertain if, in fact, they are representative of his values and his attitudes.

I would suggest that the developers of the 1981 Alberta Social Studies Inservice project have not clarified their values and attitudes before beginning their task. There is neither internal nor external congruence in the Phase I Inservice Package. Not all the criteria listed in the Leader's Manual are congruent with the methodology displays in the six modules of the inservice kit. A chart is the best device to indicate this. See Figure 2.

The developers of this inservice kit imply that they are of the cultural metaphor and that they will develop an inservice program based on the Problem-Solving model with an emphasis on teacher participation in the development of the program. They also suggest that they will develop a program based on the Social-Interaction model where both

Figure 2

Is There Internal Congruence?

	Rationale from Leader's Manual p. 3	Methodology from Inservice Project Kit
1.	teachers must be given ". . . opportunities to identify their own needs. . ."	Nowhere is this procedure specifically allowed. Component 6: "Kanata Kits and Teaching Units Module" gives the teachers an opportunity to rank order a list of "beefs and bouquets" which have been given them. Later the teachers are given forty minutes to solve these "beefs" from their own teaching experiences.
2.	". . . must allow teachers to feel secure in examining, questioning, revising, personalizing the program. . ."	This "personalizing" is not allowed to any extent. In fact, on Page 9, #11 in the instructions to the Workshop Leader, only positive discussion is to be focused on and anyone who wants to "beef" is to be dealt with on a "one-to-one" basis later. According to this direction examining and questioning will not be tolerated. Such "beefs" are seen as opposed to the purpose of the inservice. To allow the teacher to "feel secure" with the social inquiry approach, there are two parts within the modules: there are forty minutes in the Skills Objective module and approximately forty minutes in the Kanata Kits and Teaching Units Module. That is eighty minutes out of a prescribed three-day inservice program.
3.	"It [the inservice project] must have active participation in order to effect behavioral change [of the teacher]."	There is very little allowance for this in this kit. The Skills Objective Module has a role play simulation for forty minutes and the Kanata Kits and Teaching Units Modules has forty minutes brainstorming session for one group of participants while the other group of participants proceeds through a mini-social inquiry session.

developers and teachers would become equal participating members in the program development. This view is consistent with the philosophy of the 1981 Alberta Social Studies curriculum where the teacher and student are also important participating members in the social studies curriculum. However, by examining the six modules of activities that are planned for the teachers and their rationales, it becomes obvious that the dominant inservice model is the Research, Development and Diffusion, the secondary model is Problem-Solving, and there is only a slight use of the Social-Interaction model. The attitudes and values of the developers of this kit are contradictory; they write in one metaphor and practice in another metaphor. The values and attitudes of the developers are important because the inservice project kit was to be designed to solve two problem areas. They are:

> 1. The presentation of consistent and thorough interpretation of the philosophy and objectives of the 1981 Social Studies Curriculum.
>
> 2. The provision of an opportunity for teachers to discuss and comprehend the revised program which, in turn, should contribute to its implementation. (Leader's Manual:3).

The developers were directed to help teachers clarify or establish their values and attitudes in ways consistent with the Alberta 1981 Social Studies Curriculum. In fact, the teachers will probably not know about the contradiction of congruence between the rationale and methodology of the kit. Few of them will see the Leader's Manual. However, they will observe the lack of external congruency between the philosophy of the social studies curriculum with the emphasis on social inquiry and creative learning and the inservice program for teachers with the emphasis on passive non-creative learning. Once again, a chart is used to demonstrate this argument. See Figure 3.

There is little external congruence between how the Department of Education expects the student to be taught his social studies and how the Department of Education taught the teachers how to teach social studies. The values of the developers of the Phase I Inservice Project concerning the world, man, and the teacher are made apparent in the inservice kit produced for Alberta teachers.

In the Alberta inservice kit, technology is seen as a solution to educational problems; man is seen as rational and able to change if he is given enough facts; and the teacher is seen as a passive consumer. These values are from the technological metaphor and are displayed in the R.D. and D. model which is the dominant model of inservice. The secondary metaphor utilized by the developer is the Problem-Solving model. The values exhibited by this model concerning the world, man and the teacher are: conflict leads to change; man will change if the influential people agree to do something; the teacher can be re-educated, but is the user or client of an inservice program.

Several legitimate questions can be asked of the Alberta inservice kit. They are:

1. Who framed the initial educational problem that utilized the technological and political metaphor?

Figure 3

Is There External Congruence?

How will the students be taught?	How will the teachers be taught?
1. Students will identify and focus on the issue.	The developers of the inservice project defined the issue, based on their assessment of the teachers' needs.
2. Students will establish research questions and procedures.	Teachers spend 135 minutes out of 3 days answering questions of the developers and forty minutes in component; writing and answering their own research questions. At no time do teachers decide on the procedures of the inservice project.
3. Students will gather, analyze, and evaluate data.	Teachers look and listen to 190 minutes of audiotapes, transparencies, lectures, and read specific readings that the workshop leaders and developers provide. This is the gather information stage. Teachers spend 135 minutes answering questions of the developers in order to analyze, synthesize, and evaluate data.
4. Students are expected to resolve the issue (Not all students need have the same response).	There is a small allowance made for resolving issues in module 6. It is assumed that all teachers are pursuing a common end. It is anticipated by the developers that teachers may be difficult to work with; "we know how important and how difficult your inservicing tasks will be. It is our fervent hope that these materials will make that job easier and more rewarding (L.M. p. 13)."
5. Students are expected to apply the issue.	Teachers are expected to teach, using the social inquiry approach.

Adopted From: Process of Social Inquiry Leader's Manual

2. Are the developers aware of the root metaphors dominant in the Alberta Social Studies Inservice Kit?

3. Would the Alberta Social Studies Inservice Kit be changed after critical reflection of root metaphors?

4. Which set of values should dominate the Alberta Social Studies Inservice Kit?

    a. The rationale in the Leader's Manual?

    b. The methodology in the six modules?

    c The rationale of the 1981 Alberta Social Studies Curriculum?

5. Are the developers aware of the lack of internal congruence between the rationale of the Alberta Social Studies Inservice Kit and the methodology of the same kit in the six modules?

6. Are the developers aware of the lack of external congruence between the rationale of the philosophy of the Alberta Social Studies Curriculum and the methodology of the Alberta Social Studies Inservice Kit through the six modules?

Summary

The purpose of this research is not to criticize any one metaphor, nor any one inservice model. The purpose has been, rather, to make us more aware of the tremendous influence that metaphors have on us and, in particular, on the inservice educational programs. There is no agreement by the various writers as to why inservices are unsuccessful nor how to make them successful. I believe the reason why there is not agreement is that the various writers hold different root metaphors and have different personal experiences from which to draw. This hypothesis also applies to the various developers of the inservice programs as well as the many adopters of the programs.

Writers, developers, producers and potential adopters of the programs should become aware of their root metaphors. Metaphors organize thought, channel action and control the way we construct our world. Because this is indeed true, we are probably victimized by metaphors. We, in education, transfer the economic, military, industrial, technological and political metaphors into education in the form of answers to our educational problem without examining their philosophies, reasons why they were developed or even end results. For example, we transferred the military's I-Q test into education with apparently no examination and analysis of why the military developed this particular test. We, in education, should not be concerned with testing children to find out how fast they can learn to become an extension of a machine. Yet we do. We have been the victims of the military metaphor.

Educators must learn to recognize the presence of metaphors, learn to use them instead of being used by them, and even learn to develop new ones that may be more appropriate to education. If we are to avoid being used by the metaphors and really attempt to solve education problems, then it is important to become aware of the root metaphor which shapes our perceptions of educational life.

The ability to describe the dissimilarities as well as the similarities between the educational problems and the metaphors that we use to view the problems is significant. When we become aware of the metaphors in our educational problems, our diagnosis and prescriptions cease to appear obvious and we find ourselves involved, instead, in critical inquiry. Being aware of root metaphors becomes a tool for critical reflection when we attempt to solve educational problems through the vehicle of inservice programs.

The defining of problems and the perspective from which the problem is viewed matters. The way in which we state educational problems determines both the kinds of purposes and the values we seek to realize, and the direction in which we seek solutions. By being aware of the ways in which we state educational problems and by reflecting on the problem-solving processes which are usually tacit, we may consciously select and criticize the perspectives which shape our responses. We create new meaning when a metaphor is used and understood.

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Social Studies Curriculum Development In Alberta

1975 - 1978

Sheila Mawson

Introduction

My interest in the political influences on curriculum development came as a result of courses taken during my graduate degree and a general interest in the nature and structure of societal influence on the action of people, in general. Social studies in Alberta is a controversial topic, as it is in many places. And, as in many places, a wide variety of interests attempted to influence the shaping of the curriculum.

In attempting to illuminate the influences that shaped social studies curriculum, I looked primarily at two sources. First, the Department of Education of the Province of Alberta permitted me access to their files of committee meeting minutes, letters to and from provincial government officials, inter-departmental correspondence, and correspondence to the Associate Director of Curriculum in Social Studies. These files were extremely helpful in piecing together the events, as well as the perception of the events, in the years that I covered: 1975-1978. The other source of information was a series of personal interviews with Albertans considered influential in the building of the 1978 Alberta Social Studies Curriculum. In all, 29 people were interviewed at an average of two hours per person. These interviews proved to be especially fruitful in coming to understand the depth of feelings and perceptions of the variety of influences that came to bear on the development of curriculum.

The Nature of Curriculum Development

Curriculum development . . . is a very complex and dynamic process. A review of the literature on curriculum development reveals the multitude of factors that can act individually or in conjunction with each other to influence the direction and development of a curriculum. James B. MacDonald (1971) writes:

> Curriculum development is subject to historical tradition and tendencies, to diverse and sometimes contradicting cultural and social pressures, to the relation of institutional and social living in the schools, and to the personalities and characteristics of those involved in the development and implementation of curricula. (p. 97)

Robert S. Zais (1976) discusses ". . . the overwhelming complexity of the curricular enterprise" and states that ". . . the number of interdependent variables that influence curriculum development is disconcertingly immense" (p. xi). Gerald R. Firth and Richard D. Kimpston (1973) also identify the complexity of the curriculum development process and point to the importance of uncovering the factors that can influence curriculum development. They state:

> The curriculum is a network of contributory factors. It is important to understand these factors and their directions to realize the trends and issues they create in the program, and then to be ready to utilize the supporting forces in such a way to implement those trends that seem to be the most desirable for students . . . . To understand the current status of program development, to determine its progress in qualitative as well as quantitative terms, and to plan further improvements, educators

> and citizens alike must examine the factors that have influenced the curriculum offered by the elementary and secondary schools throughout the nation. (p.7)

While curriculum writers acknowledge that in a particular curriculum development process some factors may carry more "clout" than others, they are of the view that none "function in isolation . . ." (Firth and Kimpston, 1973, p. 170) but interact with each other in a dynamic fashion. These factors may act in concert with each other in a common view of what curriculum policy and policy making should be, or in conflict with each other because of a disconsonant view of how curriculum policy should be made and what its aims should be.

Government bodies and their agencies have played and continue to play a role in curriculum development. Their influence may be felt in a variety of ways including legislation (Wiles and Bondi, 1979, p. 238; Oliver, 1977, p. 147; Herbert and Hersom, 1974, p. 37), the development of curriculum guides and materials (Kirst and Walker, 1971, p. 493; Firth and Kimpston, 1973, p. 119; Doll, 1978, p. 338), financial support (Doll, 1978, p. 89; Firth and Kimpston, 1973, pp. 16, 123-128; Kirst and Walker, 1971, p. 495; Wiles and Bondi, 1979, pp. 16, 303), and reports on education commissioned by governments (Herbert and Hersom, 1974, p. 31; Oliver, 1977, p. 175). A number of forces within the field of education may influence curriculum development; these include teachers (McNeil, 1977, p. 261; Zais, 1976, p. 479), teachers' organizations (Zais, 1976, p. 472; Doll, 1978, p. 340), prestige educators (Oliver, 1977, p. 174), and the university (Firth and Kimpston, 1973, p. 162; Kirst and Walker, 1971, p. 495; Oliver, 1977, pp. 161, 162, 168; and

Doll, 1978, p. 280). Social forces have, and will continue to have, an influence on curriculum development. These social forces include the local lay community (Herbert and Herson, 1974, p. 35; Sand, 1971, p. 222), special interest groups (Firth and Kimpston, 1973, p. 143; Oliver, 1977, p. 171), and parents and the mass media (Wiles and Bondi, 1979, p. 15; Doll, 1978, p. 280). Other influences may include suppliers of curriculum materials (Kirst and Walker, 1971, p. 492; Zais, 1976, p. 473; Wiles and Bondi, 1979, pp. 16, 266; Oliver, 1977, p. 178; and McNeil, 1977, p. 268), standardized examinations (Kirst and Walker, 1971, p. 48; McNeil, 1977, p. 268).

Curriculum Development in Alberta

In 1967 a conference organized by the Alberta Department of Education changed the direction of Alberta social studies. As a result of the conference new directions were set and the new Alberta social studies curriculum included interdisciplinary studies, an inquiry-oriented approach, an emphasis on valuing, teacher autonomy and flexibility. This new social studies curriculum was introduced in Alberta schools in 1971.

In 1967, Canada celebrated its Centennial. Along with the celebrations came a heightened awareness of Canada and its culture, and a new burst of Canadian nationalism. These feelings of Canadian nationalism were reflected in Canadian education and people across Canada indicated concern about the existing state of Canadian studies in Canadian schools. By 1973, the issue of Canadian nationalism had become a national movement with broad-based support and prominent Canadians campaigned actively for increased Canadian studies in the schools. The mood across Canada called for an increase and improvement in Canadian studies in the educational system, and Alberta was no exception.

In 1975, The Downey Report, a report commissioned by the Alberta Department of Education was released. It praised the 1971 Alberta social studies curriculum for its basic orientation, but strongly criticized the lack of implementation of the program in Alberta social studies classrooms. The Downey Report provided the mandate for revisions of the 1971 social studies program.

Two bodies in particular were to play a significant role in the curriculum revisions: the Curriculum Policies Board and the Social Studies Curriculum Coordinating Committee (SSCCC). These two bodies were established in 1975 when major changes were made to the curriculum development structures that existed in the Department of Education. In early 1976, the SSCCC began the task of revising the 1971 social studies program using the recommendations of The Downey Report. Most of the members of the SSCCC were strong supporters of the 1971 social studies program and attempted to adhere to the major orientations of that program in the revisions that were undertaken.

A significant movement began to make its influence felt in Alberta education in 1976. This was a conservative movement which embraced a philosophy of "back to the basics." Strong pressures were exerted on the Department of Education from a number of sources. These sources included sections of the Alberta media, parents, and the lay public. The Alberta School Trustees' Association urged the government to exercise greater leadership in the development, implementation, and evaluation of core curriculum in Alberta. As well, some segments of the university community indicated their concern about the level of literacy of Alberta high school graduates.

In 1976 and 1977, the SSCCC held meetings throughout Alberta with parents, students, teachers, and administrators to garner reactions to the revisions of the social studies program. Teachers made up the bulk of the participants in these meetings, and in the majority of cases they made strong representation for increased structure and prescription in the social studies curriculum.

The government of Alberta began to give increasing attention to education. In December, 1976, in a year-end interview, the Premier of Alberta stated that Albertans were concerned that there was not enough emphasis placed on the basics in education and that he would be turning his personal attention to education to examine the quality of education and to assess if new curricula were needed. In that same year, government concern regarding student achievement was reflected in the formation of the Minister's Advisory Committee on Student Achievement. On February 24, 1977, the Speech from the Throne indicated the government's concern about basic education and, in that same year, the Minister of Education spoke in the Legislature of the importance of legislating objectives and priorities for education in Alberta. As well, the Alberta Heritage Savings Trust Fund Learning Resources Project was established in 1977. The purpose of this project was to produce Canadian studies resource materials for Alberta schools and was funded with $8.37 million dollars from the provincial government.

In 1977, the Curriculum Policies Board established policy trends as a result of its deliberations regarding the mathematics, science, and language arts curricula. These policy trends incorporated greater structure and prescription and established the parameters within which the social studies revisions occurred.

By 1978, the SSCCC had made concessions to the pressures being exerted on it by the forces favouring increased structure and prescription. This resulted in the development of the program that the Curriculum Policies Board approved in February, 1978.

Further curriculum development continued after the Curriculum Policies Board's approval of the social studies program. A new Associate Director of Curriculum was appointed in 1978 and he assembled ad hoc committees to undertake further revisions to the social studies curriculum. The ad hoc committees were separated from the SSCCC and the SSCCC lost its influence over these subsequent curriculum revisions. By the summer of 1978, most members of the SSCCC had either resigned or been replaced.

The Social Planning Committee of Cabinet examined the social studies curriculum before it was officially adopted, and the Minister of Education gave formal approval to the social studies program of studies in October, 1978.

Factors That Influenced the Development of the Alberta Social Studies Curriculum

The previous section presented a summary of the major actors, events, decisions, and trends of the social studies curriculum development process. In Alberta, during the period 1975 to 1978, many factors can be identified that influenced the development of the 1978 Alberta social studies program. In the next section these factors will be examined in light of the influence they exerted on the development of the social studies curriculum.

Government as an Influence.

In Canada, provinces have been granted control over education by the British North America Act, and provincial governments play a major role in the area of curriculum development. In Alberta, the provincial government exerted a strong influence on social studies curriculum development during the period of this study. It is evident that the provincial government was dissatisfied with some of the existing trends in education. For example, the policy of de-centralization which was operating in some areas of education did not meet with favour by the provincial government and began to be reversed. Many in the government also expressed concern about the lack of Canadian content in the schools, the level of basic skills taught, and the achievement of Alberta students.

The provincial government actively sought change in the existing education system. Some of the influences exerted by the government on Alberta education were informal or indirect. The Premier, the Minister of Education, or some other prominent political figure would make a public pronouncement or statement on some matter relevant to the social studies program. Individuals in the political and educational structures would be aware of these stands, would pick up on these, and endeavour to make an impact on the changes occurring in education. Here the influence was a subtle one; there were no dictates as to what changes had to be made. And yet, in the subsequent changes that did occur, there is evidence of the positions put forward by prominent political figures.

Other government influences were more direct. In some cases Ministerial directives were given as to how the social studies curriculum revisions should proceed. As well, the Social Planning Committee of Cabinet was involved in perusing and discussing the social studies curriculum before it was officially adopted. Government influence was also exerted through its funding of curriculum projects. In 1977, the provincial government of Alberta approved the Alberta Heritage Savings Trust Fund Learning Resources Project which allocated 8.37 million dollars to the production of Canadian studies materials, many of which would be used in Alberta social studies classrooms. The large amount of money allowed for more people to be hired to undertake curriculum work, and thus more people became involved in curriculum writing, pilotting, and so on. The involvement of these people could tend to increase their commitment of the program and thus might ensure greater success in implementation as compared to the 1971 program. The widespread use of curricular materials would help to insure that Canadian studies would be an important part of the operational social studies curriculum in Alberta classrooms, and would also provide for greater standardization of topics and materials throughout classrooms in Alberta.

Clearly the role of the Alberta government was an interventionist one which influenced the direction of social studies curriculum development. The influence of the government was reflected in a number of areas including increased centralization and standardization throughout the province. The policy trends of increased centralization and standardization resulted in a loss of teacher autonomy over some aspects of curriculum development and resource selection and evaluation.

Major Interest Groups as an Influence.

Major interest groups expressed dissatisfaction with education in Alberta. This dissatisfaction centred around three major issues: the amount of Canadian studies, "basic" education, and the amount of structure and prescription.

The campaign to increase Canadian studies was a strong, well organized cross-country effort. There appeared to be a popular groundswell of support for increasing Canadian studies while an opponent's views remained relatively muted.

Increased pressure was also being exerted on the provincial government and Department of Education to emphasize basic education. The Alberta media provided extensive coverage to this issue. Parents, whose voices were heard, demanded a return to basic education. School boards added their voice to the concerns being expressed about student achievement, and supported the government in the centralization of curriculum decision making and evaluation at a provincial level. Teachers in the majority were also strongly demanding increased structure and prescription.

These major interest groups were voicing dissatisfaction with education in Alberta including social studies, and were demanding that changes be made.

The Curriculum Development Process

The Department of Education was open to input from various interest groups in the revisions that were being undertaken in the social studies program. The Downey Report provided a formal evaluation of the 1971 social studies curriculum which demonstrated the lack of implementation of that program. The Downey Report provided the mandate to proceed with the revisions to the social studies curriculum.

The Curriculum Branch of the Department of Education made a conscious decision to gain as much input as possible into the revisions that were being undertaken in the social studies curriculum. This decision to do things in a "fishbowl" was attributed to the large amount of controversy surrounding the social studies curriculum and the desire to avoid the pitfalls of the 1971 social studies curriculum development process where teacher input and community input had not been solicited to any large degree. As a result of this decision, the Associate Director of Curriculum for Social Studies and members of the SSCCC travelled throughout Alberta garnering reactions to the social studies revisions.

The provincial government also appeared to be open to input from various interest groups. Statements made by the government reflected the views of powerful forces who sought increased Canadian studies, prescription and structure, and an emphasis on basic education. It is difficult to ascertain the degree to which the government was reactive, and the degree to which it was proactive. Was the government simply mirroring the demands of these interest groups in its pronouncements, or was the government itself an independent force that sought to influence the direction of curriculum development because of the views of its members? Probably the answer is a combination of both - the provincial government was both reactive and proactive.

The provincial government also appeared to be open to input by the formation of the Curriculum Policies Board whose stated purpose was to ". . . provide more public participation in basic curriculum policy" (Alberta Education, Statement of the Curriculum Policies Board - 1976-1978, p. 1). However, the fact that the majority of members of the board were appointed by the Minister of Education, and the fact that decisions of the Curriculum Policies Board could be overruled by the Minister suggest limitations on public participation and input into curriculum policy making.

Curriculum Development as a Political Process

The very nature of curriculum development is that some alternatives are being chosen over others and some factors exert more influence than others. This makes curriculum a political process. In this study, "political process" is defined in the following manner:

> Political as it is used in this section is not confined to phenomena involving government; it refers more broadly to all the processes by which conflicts among competing public policies . . . are resolved. (Zais, 1976, p. 470)

Numerous writers have discussed the political nature of curriculum development (Tanner and Tanner, 1975; Wiles and Bondi, 1979; Zais, 1976; McNeil, 1977). Kirst and Walker (1971) discuss how competing values generate political conflict. Because conflict must be resolved in some fashion, some groups or interests lose and others win on various curricular issues. Kirst and Walker (1971) state:

> The inevitability of conflicting demands, wants, and needs is responsible for the necessarily political character of curriculum policy-making, a character which cannot be avoided. (p. 480)

The process of curriculum development which resulted in the development of the 1978 Alberta curriculum was a political process that involved conflicting ideas over a number of curricular issues. The SSCCC was responsible for undertaking the revisions to the 1971 program. As a group, they were strong supporters of the basic philosophy and orientation of the 1971 program. The SSCCC consciously sought input to the curriculum revisions from various stakeholder groups. However, the input they were receiving from government sources, parents, school boards, teachers, and other interest groups ran counter to their vision of what social studies should be. They were generally opposed to demands that would increase structure and prescription, and reduce teacher autonomy. The membership of the SSCCC initially resisted attempts by others to revise the curriculum to make it mor structured.

As the pressure on the SSCCC continued to mount from various interest groups, pressure was also being exerted on the SSCCC by the Curriculum Policies Board. The pressure exerted was an indirect one. The SSCCC was well aware that their social studies program had to receive approval from the Curriculum Policies Board, they were aware of the policy trends being established as a result of the board's consideration of other curricula, and they believed the Curriculum Policies Board had much more influence and power than they did. The Curriculum Policies Board reflected the spirit of the time more than the SSCCC did. Revisions to curricula were occurring in a time that saw movement from the open, innovative period of the 1960's and early 1970's. And, the Curriculum Policies Board as a group favoured education policy which reflected this period and which included trends to increased structure and prescription. The fact that the Curriculum Policies Board held greater power over curriculum policy making than the SSCCC made it almost inevitable that the SSCCC would either have to concede some aspects of the social studies program or take a final stand. A number of SSCCC members anticipated such a battle and resigned.

The continued pressure from these numerous sources for increased structure and prescription finally caused the SSCCC to give in to outside influences. They made concessions to many demands, although they were able to maintain important aspects of the 1971 program such as the commitment to maintaining social inquiry as part of the social studies curriculum - what they saw as the CORE of the curriculum. The SSCCC conceded to the strong pressure being exerted on it by more powerful forces. However, they fought and maintained some central aspects of the 1971 program.

Interestingly, while the SSCCC was constantly aware that the Curriculum Policies Board held the power and they did not, the Curriculum Policies Board did not seem aware of the extent of their own power. For example, at a Curriculum Policies Board meeting one member might, almost casually, mention that a particular topic seemed to be missing from one grade and this topic would be discussed. The SSCCC, who were aware of the minutes of the Curriculum Policies Board, would then feel forced to address this point rigorously, either making changes or justifying in a formal way the lack of attention to that specific bit of content. The result of these actions were that the SSCCC was effectively, though not by the specific design of the Curriculum Policies Board, reduced from a policy-generating role in the social studies to a "counter-punching" posture. The minutes of the Curriculum Policies Board gave no indication that they wished to so strongly sap power from the SSCCC; however the perception of the spectre of Curriculum Policies Board power by the SSCCC was an effective way to control the actions of the SSCCC. Such a finding is consonant with other writings that deal with the extent and influence of power in complex organizations. The strength of power lies in both its real and its imagined applications (Russel, 1938).

As the social studies curriculum development process continued, the SSCCC became a relatively isolated group. There was no organized base of support for the position they were advocating. The relative isolation of the SSCCC was to increase with the appointment of a new Associate Director for Social Studies.

The social studies curriculum development process that occurred after the appointment of the new Associate Director for Social Studies in February, 1978, indicated that the work of an individual can make a significant impact on curriculum development. The new Associate Director's dissatisfaction with the existing situation and his strong commitment to change were important in initiating action to speed up the revisions to the social studies curriculum . And, he was able to use his position as Associate Director of Curriculum to bring about those changes. The membership of the SSCCC was by-passed in the curriculum revisions that were undertaken and, as a committee, they had little or no input into the revisions that occurred. By the summer of 1978, most members of the SSCCC had either resigned or been replaced. A number of individuals discussed the feelings of the SSCCC as being one of defeat. One member's comment perhaps sums it up best:

> There was a recognition of defeat on the part of the SSCCC and we gave up. We said, "The hell with it." Curriculum is political and I think that's one of the realities we had to face.

The new Associate Director structured ad hoc committees comprised of people he had confidence in including the regional consultants, school system supervisors, teachers, some members of the SSCCC, and some members of the university community. With the appointment of these individuals, the conflict that had existed with the SSCCC subsided and the committees began the task at hand. Even though the pace of curriculum development was extremely hectic, the new Associate Director was able to give firm direction to the committees so that a tremendous amount was accomplished in a short time.

The new Associate Director brought a different leadership style to the development of the social studies curriculum. The former Associate Director had overseen a process of soliciting opinions on the social studies revisions from diverse groups. From these solicited reactions, interim drafts of the program were put together. These drafts, in turn, would be submitted for further reaction. This process was slow and often contradictory. On the one hand, the SSCCC resisted some elements of this feedback holding the view that they had to be leaders and not followers in the development of the social studies curriculum. Two things acted in tension with each other. On the one hand, the SSCCC sought broad input as a means of insuring implementation of the new social studies curriculum. On the other hand, counterbalancing this input was the SSCCC's commitment to the 1971 program which often ran counter to the demands being placed on the curriculum committee and the public input that was being received.

The new Associate Director, on the other hand, provided definite direction and structure to the curriculum development process. He believed that the demands from teachers, government, and the public were clear, and he saw his task as satisfying those demands. In this way, he was much more supportive of the views being put forward by these interest groups than his predecessors had been. Interestingly, both leaders believed themselves to be acting democratically; however, their actions were almost in opposition.

Individuals, such as the university curriculum experts who worked on the committees, did have an influence on the material that was developed. However, their influence was exerted within the parameters of curriculum development established by the new Associate Director of Curriculum. By using the resources vested in his office the new Associate Director of Curriculum exerted a powerful influence on the development of the 1978 curriculum that would be implemented in Alberta social studies classrooms while at the same time gaining support from some sectors of the academic community who worked on the revisions and gained a commitment to the program. In most cases, university personnel, like other workers on the development of the curriculum, had a great deal of input but, seemingly, very little influence on the overall shape or philosophy of the curiculum. These people were employed working on little pieces and small sections. Possibly only the new Associate Director had an overall picture of the curriculum. However, by utilizing a large number of people on a variety of tasks, both public and professional support was elicited.

Individuals possessing certain resources can greatly influence the curriculum development process. However, one cannot isolate these individuals from the broader social, political, and economic context in which they were operating. In a societal context of openness and innovation, it is unlikely that the SSCCC would have been required to make concessions to a more conservative direction in curriculum development. The demands from various interest groups might well have been very different. Thus, individuals can have significant influence on curricular decisions. However, an understanding of the societal context is also crucial for providing greater understanding of the role of individual influence in curriculum policy making.

Notes about the Research

In a study of this type, the researcher depends in part on the perceptions of the individuals who were involved in the curriculum development process. In some instances, there may be a debate over perceptions regarding the degree of influence exerted by a certain factor, group, or individual. The inavailability of documentary data in all areas points out the reliance of the researcher on the clues and direction provided by the individuals who were interviewed and on the stimulative nature of the questions posed.

Prior to publication of this study of social studies curriculum development in Alberta, each of the individuals quoted in the study was submitted in the individuals who were interviewed for verification. In a few instances, individuals took the opportunity to make revisions to their quotations. The changes that were made were not substantive ones, but were ones that the individuals felt would further elaborate or clarify their quotations. In research studies of this type where individuals are interviewed, the methodology might include two rounds of interview schedules. This would allow individuals the opportunity to reflect on what they had said and to provide them with the opportunity to provide greater articulation or elaboration on their original interview.

An unresolved issue remains one of the differences between talk and text. Talk and conversation are a dynamic process, and the question is raised as to what is lost when that talk is written down as text in a study. This is an area requiring further thought and discussion.

A Note of Thanks

Finally, I would like to thank the Alberta Department of Education for granting me permission to have access to their files in order to undertake this study.

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Ideology and the World of the Social Studies Teacher

Robert Koole

In September, 1981, a new social studies curriculum became compulsory in Alberta. The program's introduction was supported by a major in-service project, designed to help teachers better understand the philosophy of the new program. The intent of the in-service project was stated clearly. Teachers were to implement the new curriculum in terms of its basic philosophy using the available prescribed and recommended resources.

However, some questions should be raised about this process. Are teachers passive adopters of a curriculum? Will implementation be successful if teachers learn the skills needed for understanding the program? The basic assumption of this in-service project is, itself, problematic. Recent research increasingly supports a view that teachers do not implement programs passively and neutrally (Fullan and Pomfret (1977); Connelly and Ben-Peretz (1980).

The purpose of this paper is to describe and interpret how a teacher's ideology influences his interpretation of a social studies curriculum. Based on interviews with six twelfth-grade teachers, the paper attempts to help illuminate the world of the social studies teacher. I will suggest that these social studies teachers have particular views of resources, of curriculum, of students, of their colleagues, of the teaching task, and of the world. A description and an interpretation of these views will hopefully contribute to a deeper understanding of social studies teaching.

This paper is divided into four parts: (1) an overview discussion of ideology emphasizing some important contributions of the last five years; (2) an account of the research technique used in the study; (3) a description of the world of the social studies teacher; and, (4) some possible implications for social studies education.

Ideology

An examination of literature in education published during the last decade indicates an increased interest in the nature of ideology. Pratte (1977); Grace (1978); Apple (1979); Anyon (1979); Popp (1980); and Nelson (1981) examine the role of ideology in education, in general, and in social studies curriculum, in particular.

At the outset, recognition has to be given to the fact that, while there is increasing emphasis on ideology, there is no apparent agreement as to a common definition of the term. Popp (1980) distinguishes fifteen different definitions and then proceeds to reconstruct the concept of ideology in order to arrive at an adequate working definition for the purpose of educational inquiry.

Perhaps the lack of agreement is an indication of the ideological basis of research itself. As Popkewitz (1978, p. 35) states, "rather than being aloof and detached, engagement in research affirms social values, beliefs, and hopes." This paper does not escape certain ideological constraints. However, I hope that, by taking a self-reflective and critical stance, a discussion of various explanations of ideology and education can lead to a further elucidation of the role of ideology in the curriculum interpretive acts of the teacher.

Apple's (1979, pp. 20-21) explanation of the two traditions in ideology are helpful for this discussion. First, in the tradition of Durkheim and Parsons, there is "strain theory." This view of ideology argues that ideology's most important function is to provide meaning in problematic situations. In this theory the individual is the source of ideology. Ideology is formed by and in individual consciousness which, in turn, shapes society. Lane (1962), Bernier and Williams (1973), Pratte (1977), and Popp (1980) write in this tradition.

Second, "interest theory", in the marxist tradition, argues that ideology's primary role is the justification of vested interests of existing or contending political, economic, or other groups. Ideology is seen as a form of false consciousness which distorts one's picture of reality and serves the vested interests of the dominant classes. In this view, an individual's consciousness is seen as the effect of the ideology. Grace (1978), Apple (1979), Anyon (1979), and Sharp (1980) write in this tradition.

The point being made in this paper is that understanding both positions is necessary to fully understand the relationship between ideology and the world of the social studies teacher. Nelson's definition and analysis provides a way to combine both traditions. He defines ideology as a set of beliefs which

includes:

1. moral, ethical, and normative views of major human endeavors, including social, economic, and educational relationships;
2. a rationalization of group interests;
3. an essential position from which significant attitudes and actions are derived;
4. implied theories of human nature and cause and effect.

Approaches to Research in Social Studies

In a review of research in social studies, Shaver and Larkins (1973) directed their efforts toward "the lack of continuity and a failure to attack broad and fundamental problems in research on teaching social studies" (p. 1244). Problems in the field include:

1. the lack of a clear conception of what is meant by 'social studies education';
2. the failure to deal with questions that have intellectual significance or are closely related to pressing human needs;
3. the lack of examples of research studies based on theory;
4. the selection of method and the design of research.

(pp. 1245-1249)

Shaver and Larkins call for a "broader view" of research in social studies. They urge the consideration of research strategies that differ from the classical statistical approach.

This paper describes the use of qualitative methods of research in response to the call for a broader view of research in teaching and in social studies curriculum. There is a need for knowledge which gets at the inside of teaching, at a deeper awareness of how a teacher is experientially and meaningfully involved in interpreting a curriculum. Shaver, Davis, and Helburn (1979) suggest that there needs to be a renewed emphasis on the teacher as the key to the experiences students have in social studies. They believe that:

> . . . teachers themselves should be more central figures in research in social studies education - but not only as 'subjects'. More carefully designed studies of teachers' beliefs, values, and expectations are needed as a basis for understanding what does and can happen in social studies classrooms (p. 23).

In recognition of the various criticisms of and concern about research in social studies education, this paper presents an exploration of these critical areas. First, there is an emphasis on the role of the teacher. Second, there is an attempt to search for underlying assumptions in the actions of teachers. Third, the approach used is qualitative.

Using teachers' spoken words in interviews, I have made a descriptive analysis of the ways in which teachers report using resources in interpreting a particular curriculum. Through open-ended interviews it is possible to gain a more:

> intimate view of organizations, relationships, and events from the perspective of one who has experienced them him- or herself and who may have different premises about the world than we have. (Bogdan and Taylor, 1975, p. 7)

Furthermore, interviews enabled me to better understand a teacher in relation to his own situation and to "examine how he or she is influenced by various social, political, and economic currents" (p. 7).

The World of the Social Studies Teacher

Each interview transcript is a text of a dialogue between myself and another social studies teacher focused on choosing resource materials. I was interested in discovering how teachers selected resources for class. Our particular focus was Social Studies 30 - a grade 12 course which examines the world's political and economic systems on the basis of an inquiry approach.

Understanding can be gained by interpreting the meanings contained within the teachers' responses. This area of study - hermeneutics - is an active process in which:

> something foreign, strange, separated in time, space, or experience is made familiar, present, comprehensible; something requiring representation, explanation, or translation is somehow 'brought to understanding'. (Palmer, 1969, p. 14)

An interpretation of the texts of the interviews must allow the meaning of the text to speak. Teachers' views will be considered under five headings. These headings are:

(1) View of resources.

(2) View of colleagues.

(3) View of the teaching task.

(4) View of students.

(5) View of the world.

View of Resources

For all teachers in this study, choosing resources is an active, on-going process. For each unit, and each topic, choices are being made by the teachers about appropriate materials for implementing the curriculum. The interviews reveal that teachers actively decide which resources are appropriate on the basis of their interpretation of the characteristics and needs of their particular situation.

Teacher A	. . . we add a lot of things where the manual does not go into depth.
Teacher C	. . . I may be a little negligent in not using the . . . but I think my reasons are sound because I don't think the kids could handle it.
Teacher E	I find that my materials are never infinitely repeatable. I'm constantly having to redo them all the time because things are constantly changing . . .

Many of the choices made by teachers involve selections from a list of prescribed and/or recommended resources available from the Department of Education. The two main prescribed resources are standard textbooks which, alone, do not readily lend themselves to a social inquiry process. Among the newest recommended resources are two pre-packaged units developed to meet the requirements of the curriculum. For both of these units a teacher could teach the unit exactly as designed. However, the interviews indicate that teachers re-interpret each unit for their own situations and according to their individual beliefs. This re-interpretation occurs in spite of the fact that all resource materials are provided with the units. Teacher A states:

> We add our own theoretical material . . ., we follow it fairly closely, but we add a lot of things in places where the manual doesn't go into depth.

A number of common concerns emerge from the interviews. Nearly all teachers express the feeling that there is too much material to be covered in too short of time. This is especially stated by those who feel they need more time to teach an issue or event properly.

A second major concern revolves around the idea of balance. Most of the teachers express the feeling that their resources should be balanced; that is, they should present more than one view. Most of the time, their concern illustrates that they believe there are two opposing positions to be considered on an issue. Teacher F states:

> I take into consideration viewpoints that give a balanced view of something. I try to balance opposing views . . . with supporting views . . . .

There seems to be some support for suggesting that when teachers express a need for balance they may be saying that materials need to include their own point of view. Teacher D states this most clearly:

> I select my materials under my own political understandings and it's important for me to examine the prevailing view and alternative views to that.

The emphasis on balance also implies a recognition that there are a variety of views present in the world on a particular issue. Furthermore, because of this variety, social studies teachers need to pick and choose their materials, to draw their resources from a wide variety of sources, and to have these multiple sources available in a library or resource center.

Closely related to the concern for balance is the stress placed upon an examination of bias in the resources. In their working with different sources, teachers emphasize that an analysis of the point of view and an examination for bias are vital for students' understanding of the issues. Students, teachers suggest, must come to understand the point of view of the resource under scrutiny.

Finally, some social studies teachers are concerned about the fact that appropriate resources are not always available. For teacher C availability is related to money,

> schools are caught up with resource problems, you've only got so much money . . . .

For teacher A the crucial element is time constraints,

> Partly, there's a rush for time . . . there's a whole lot of things there that you could use (but) you run out of time.

Teacher F relates availability to a teacher's efforts outside of class. He states that there is

> ample opportunity to see both views if they take the time and the interest to buy more than one newspaper, subscribe to more than one magazine, listen to more than one newscast, watch various documentaries. I think the opportunity to get the viewpoints is there.

View of Colleagues

The interviews contain some striking references to the teachers' colleagues. Four out of the six teachers refer to interrelationships among colleagues as a crucial part of their pedagogy. Teacher B expresses the need to have the assistance of his colleagues for developing the economics portion of his social studies courses. He feels he receives assistance in materials such as book and film choices, and in the pacing of course content.

Teacher A makes two notable references to his colleagues. He mentions one colleague as a potential source of materials from a marxist perspective. Such material would enable him to give his students a wider range in viewpoints. A second reference occurs in the form of a comparison in content covered in a particular social studies course. Teacher A states,

> I'm ahead of another teacher at this point in terms of traditional material.

Teacher E's discussion of his colleagues is related to the teaching/learning situation in their particular school. His references suggest that there is a sharing of materials and ideas,

> there's a kind of flow back and forth because we don't feel as if we're isolated teachers.

Second, there is a specific effort in Teacher E's school to enable new teachers to develop themselves in relationship to experienced teachers. He states:

> We have, we use, a buddy system. Experienced teachers are paired off with an inexperienced teacher. In some cases an inexperienced teacher will follow one or two classes behind the experienced teacher. Just sort of walk in his or her footsteps for the first time around until they begin to say, "Gee, I could do this", and then we let them go.

View of the Teaching Task

The teachers interviewed reveal some interesting views of the teaching task of the social studies teacher. Nearly all of the teachers place some emphasis on their activities outside of class as an integral part of their social studies teaching. Because Grade 12 social studies topics are concerned with what is currently happening in the world, teachers find it important to read periodicals, listen to radio programs, and watch television documentaries.

Second, Teachers E, C, and F each stated that it was essential for them to understand the curriculum and know what it required. Teacher E expresses this almost as a sense of duty,

> We're obliged to see where the curriculum points us, I think that has to be one of our primary considerations. I have not as yet found any great conflict between my natural inclinations and what the curriculum required.

Teacher C feels that he needs to understand the philosophy of the curriculum so that he can apply it as prescribed. Teacher F considers understanding the curriculum as central to fulfilling his task as a teacher. The curriculum provides him with the list of books from which to choose his resources. Magazines, periodicals, and films have to be chosen so that they "provide topics and articles that are pertinent to the curriculum."

In contrast to the views of Teachers E, C, and F, Teacher D is quite critical of the curriculum because it "reflects a prevailing view of the people in power in our society." The task of the social studies teacher is:

> to get people into the habit of looking at both sides of the question thoroughly before acting in a jingoistic way through reflexes and start accepting things just because they are told they should accept things.

Teacher D continues by saying that teachers have to learn where to find who presents an alternative point of view.

Finally, references are made to the importance of making students aware of the issues going on in their world. In order for students to increase their awareness, Teachers C and E state that the students should know where the teacher stands on a particular issue. However, when teachers take a stand "students should be free to disagree" and teachers should not be "telling the kids how to think." Instead, Teacher C suggests that teachers present their positions as:

> Here is an answer. This is my thought. This is how I arrived at it. Now you can accept or reject it by formulating your own.

View of Students

According to the teachers in these interviews, students need teachers to simplify the complex world in which they live. In many ways, students are not viewed as active, capable, intelligent adult people. Instead they are pictured as interested only in issues which are directly related to their own material interests. Several examples of teachers' statements include that students

- have a hunger for someone to lay things out for them.
- are primarily interested in their job, school is secondary.
- do not have a clue.
- need to understand the system in which they live.
- are denied the opportunity of looking at real alternatives.

The views of these teachers about students reflect a pessimistic view of the capabilities and desires of senior secondary students. In my experience, these views are not uncommon to these social studies teachers. Such judgments about students do not recognize them as active participants in the world. Such judgments are particularly noteworthy in light of the Alberta Social Studies philosophical stance that students should be educated as active participating citizens.

View of the World

The world is viewed with optimism, with pessimism, and as inherently conflicting by teachers. Two teachers view the world with optimism. Teacher B sees Canadian society enjoying a fairly broad consensus. According to him, Canada is a part of the world that has enjoyed two centuries of calm, peace, and prosperity. Teacher F emphasizes that (our) democracy allows one:

> to have some say in the way society is going to evolve in the future . . that you can determine your destiny.

In addition, Teacher F feels that there are many points of view readily available in our society so that one can understand and develop a full picture if one wants.

In contrast, two teachers view the world quite pessimistically. Teacher A expresses a sense of hopelessness when he states that he is fearful of "vanishing in a mushroom cloud." Even though the topic of world conflict and cooperation leaves him with a feeling of hopelessness, it also gives his teaching a sense of urgency. Students should become knowledgeable so that they may be able to form some reasonable solutions.

Teacher C's pessimism is illustrated in his views about social action by students and teachers. He wants to make students aware of what is happening in their world. However, he doesn't hold out much hope for real social action. When students ask "what can we do?" he states, "you have to admit that there's not very much that they can do." In a subsequent reference he adds, "we're powerless to make any real changes."

A fifth teacher views the world as complex and full of conflict. The root of the conflict is found in the struggle between groups who have power and those who do not have power. However, he states that students (and teachers) can understand this conflict and complexity by developing a critical, analytic, and investigative lifestyle.

Implications for Social Studies Education

My interpretations of these interviews suggest a number of implications for social studies education. The implications are discussed in three subsections.

First, the interviews suggest that there is actve interaction between the curriculum resources recommended or prescribed and a teacher's selection of materials for his/her particular class.

Second, the interviews suggest that a teacher's role in resource selection needs to be re-examined in order to give adequate recognition of a teacher's role.

Third, the interviews suggest that teachers themselves see their role in different ways.

Interaction Between Curriculum Resources And A Teacher's Selection of Materials For Class

Roberts (1980, p. 75) has proposed the concept of "developer-teacher interface" as a way to understand the difference between a curriculum as designed and the way it actualy happens in a classroom. When applied to curriculum resources, this concept can also elucidate the process of resource selection (see Figure 1 on next page).

Figure 1

A MODEL OF THE INTERACTION BETWEEN A TEACHER'S CHOICE OF RESOURCES AND A DEVELOPER'S CHOICE OF RESOURCES

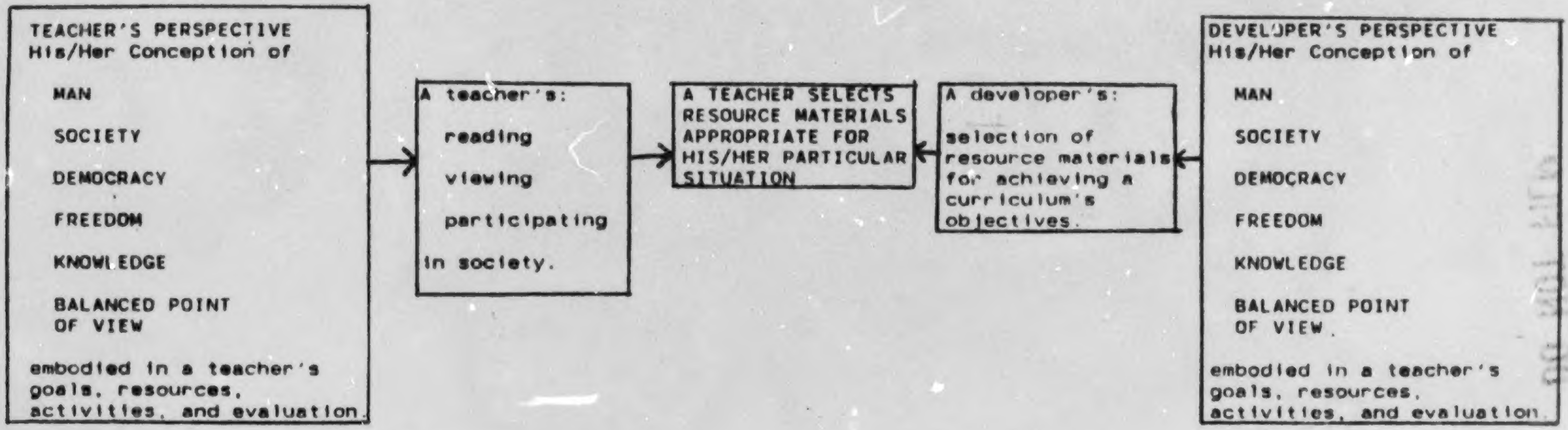
TEACHER'S PERSPECTIVE
His/Her Conception of
MAN
SOCIETY
DEMOCRACY
FREEDOM
KNOWLEDGE
BALANCED POINT OF VIEW
embodied in a teacher's goals, resources, activities, and evaluation.
A teacher's:
reading
viewing
participating
in society.
A TEACHER SELECTS RESOURCE MATERIALS APPROPRIATE FOR HIS/HER PARTICULAR SITUATION
A developer's:
selection of resource materials for achieving a curriculum's objectives.
DEVELOPER'S PERSPECTIVE
His/Her Conception of
MAN
SOCIETY
DEMOCRACY
FREEDOM
KNOWLEDGE
BALANCED POINT OF VIEW.
embodied in a teacher's goals, resources, activities, and evaluation.

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Figure 1

A MODEL OF THE INTERACTION BETWEEN A TEACHER'S CHOICE OF RESOURCES AND A DEVELOPER'S CHOICE OF RESOURCES

TEACHER'S PERSPECTIVE
His/Her Conception of

MAN

SOCIETY

DEMOCRACY

FREEDOM

KNOWLEDGE

BALANCED POINT
OF VIEW

embodied in a teacher's goals, resources, activities, and evaluation.

A teacher's:

reading

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in society.

A TEACHER SELECTS RESOURCE MATERIALS APPROPRIATE FOR HIS/HER PARTICULAR SITUATION

A developer's:

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DEVELOPER'S PERSPECTIVE
His/Her Conception of

MAN

SOCIETY

DEMOCRACY

FREEDOM

KNOWLEDGE

BALANCED POINT
OF VIEW

embodied in a teacher's goals, resources, activities, and evaluation.

The developers of a curriculum have their own conception of man, society, democracy, freedom, knowledge, and point of view. These views are embodied in the curriculum's goals, objectives, and evaluation. These views also form the basis of the materials chosen as resources. These are then made available to students and teachers because they achieve the curriculum's objectives.

Each teacher has his own conception of man, society, democracy, freedom and knowledge. These views are embodied in a teacher's educational goals and methods and form the basis of a teacher's choice of magazines to read, television and radio programs to view and listen to, and his own participation (or lack of) in societal organizations.

When a teacher selects appropriate materials for a particular class his choices are based on an acceptance, a modification, or a rejection of what he himself read about, viewed, or participated in the society in which he lives.

Teacher's Role in Resource Selection

> teachers do not neutrally implement programmes; they develop programmes of study for their classrooms by adaptation, translation, and modification of given programmes and research findings; they may even occasionally develop their own curriculum materials. (Connelly and Ben-Peretz, 1980, p. 95)

My research has examined one fact of teacher development of curriculum; namely, resource selection. Teachers choose resources in various ways and for different reasons. The dominant influence appears to be a combination of their view of the requirements of the Department of Education and their view of man, society, and the world. If their conception of the world is in agreement with the conception of the world present in the curriculum, they will also accept the requirements of the curriculum. If their conception of the world is different, they will question the resources provided in the curriculum and modify them to fit their views.

Second, the resources made available by Alberta's Department of Education provide the main source for a teacher's selection of resources. Some of these resources are prescribed and, therefore, must be used at least in part. These resources are selected by the Social Studies Learning Resources Ad Hoc Committee using the following criteria:

1. Direct application to specific curriculum topic(s);
2. Appropriate reading level;
3. Reasonably priced, durable and readily available;
4. Current content, accurate and free from obvious bias or stereotyping;
5. Canadian publications preferred, everything else being equal;
6. Favorable E.P.I.E. analysis and synthesis.

(1982-83 Update, p. 1)

Teachers can also recommend materials which they have found particularly useful to the committee. After careful evaluation these materials may then be adopted province-wide.

Third, a teacher's resource selection is influenced by his own reading, viewing, and participating. The magazines he reads, the programs he watches, and the meetings he attends make available to him interpretations of events and issues happening in his society and in societies worldwide. To the extent that these provide a variety of viewpoints, he can become knowledgeable about various ways of looking at the issues facing his society/world. If his reading and viewing is dominated by one viewpoint, his knowledge about the range of viewpoints is restricted. This could have a significant impact upon the resources he makes available in his classes.

Fourth, each school has a specified amount of money available each year for resources. Social studies departments select resources that can be used easily by most teachers and are suitable for most students. This research suggests that magazines and books of 'different' views are the first to be eliminated when there is less money available.

Ways of Viewing Teachers' Selection of Resources

The models of Aoki (1980) and Connelly and Ben-Peretz (1980) provide a basis for describing the ways teachers see their role in selecting resources. Aoki describes three possible orientations a researcher might adopt in doing curriculum inquiry. These orientations can also be used to describe the ways in which teachers choose resources for class. Connelly and Ben-Peretz's analysis of versions of the teacher's role in education research is also helpful. A teacher is variously seen as "a consumer of research and curriculum development"; . . . "as participant in research"; and as "partner in research and development".

One can view teachers' selection of resources in three ways: a teacher as implementer; a teacher as active implementer; and a teacher as critical implementer (see Figure 2 on next page). First, teachers

Figure 2

WAYS OF VIEWING TEACHERS' CHOICES OF RESOURCES

	IMPLEMENTER	ACTIVE IMPLEMENTER	CRITICAL IMPLEMENTER
main emphasis	doing	understanding	improving
View of Resources	materials provided by "those who know" materials have been chosen to be appropriate and adequate for each topic.	- materials indicate the variety of views which people have on issues. - teachers need to consider which ones are relevant for their own situation.	materials reflect the perspectives and world views of those who have written and chosen them.
Interest	teaching content knowledge which is present in the resources and is needed by the learners	teaching meaningful knowledge which is present in the resources and brought by the learners.	teaching critically reflective of knowledge, using the resources, the teacher's and students' meanings.
Concern for bias and point of view	- teach facts, generalizations, and concepts as 'interest-free' knowledge. - seek to eliminate distortion caused by bias.	- teach recognition of varying interpretations of events by different people. - clarify motives and meanings of authors	search for underlying assumptions and motives and determine their implications for action.
Resource choices	- resources are 'given by those who know and by those who decide. - teachers make some choices within those provided.	- resources are given. - choose what is best from those provided. - supplement with my own materials and with student's	- select resources according to their representation/reflection of the views which exist in the world - critique the 'given' resources.
Educative emphasis	- intellectual doing. - teaching/learning basic life skills. - t/l competencies which give students control of knowledge. - detached involvement, reduced subjectivity	- understanding meanings people give to situations. - t/l interpretation of events. - t/l awareness of meanings. - clarification of motives, engaging in inter-subjective dialogue.	- uncovering tacit and hidden assumptions. - t/l a questioning of self and others in open dialogue. - t/l implications for action. - t/l intentions and assumptions of one's own actions.

can be seen as implementing the resources provided with a curriculum. These resources may come in various forms, including a list of books and other resources made available to schools at discount prices and prepared units to meet the objectives of the curriculum. The teacher takes the materials provided and uses them for his classes.

The teacher assumes that the material is the best that is available because it has been selected by those who know . . . the curriculum developers (Chapman's idea of the technological metaphor). The resources are listed for that particular topic and grade, and provide content and ideas which are adequate for his teaching and for the students' learning. Since people who know have provided the resources, they will have made sure that the resources reflect a balanced point of view and have adequate variety. The resources will have been checked for distortion causes by bias, and are chosen to fulfill the objectives of the curriculum. In this way of viewing, teachers select resources by accepting the judgments of significant others.

A second way of viewing a teacher's selection of resources portrays the teacher as active implementer. Teachers receive the resources provided with a curriculum and select the ones most appropriate for their situation. They actively examine the resources to determine whether they will provide meaningful experiences for students and for themselves. Teachers in this view recognize that events and issues are interpreted differently by different people and choose resources to reflect that difference.

The list provided by the department is seen as a source from which teachers can choose. In addition to selections from this list, teachers will add resources from their own and from their students' experiences. Choosing resources becomes a dialogue in which students and teachers discuss their experiences.

A third way sees teachers as critical implementers. In this orientation teachers receive the resources provided with a curriculum and evaluate them in terms of their underlying assumptions. Teachers examine the resources suggested and try to determine the implications of using them "as provided". There is a realization that these resources represent someone else's interests and goals. The resources are critically examined to discover whether or not they reflect the views which exist in the real world. Teachers, with their students, become involved in a conscious effort to examine the intentions and assumptions of the resources. This process of resource selection involves a constant questioning whether or not the resources being used will enable teachers and students to develop a fuller view of man, society and the world.

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Value Typologies and the Valuing Atmosphere in the Classroom

Ian Kupchenko

Introduction

> Can you tell me Socrates - can virtue be taught? Or if not, does it come by practise? Or does it come neither by practise nor by teaching, but do people get it by nature, or in some other way?
> (Rouse, p. 28)

From the time of Plato to the present, teachers have viewed values as an important educational concern. Especially within the past two decades, educators have been struggling to find the answers to the questions that Meno posed to Socrates. This concern has become paramount as popular chroniclers such as Rozack (1969), Reich (1970), Toffler (1970), and Lasch (1979) have brought home the point that shifts in value orientations and rapid acceleration of change are the major features of our society. As a result of these shifting value orientations and rapid changes, the individual in our society suffers from a state of "values vertigo" - a state of confusion over which values to adopt.

This state of "values vertigo" is of particular significance to the schools. In recent years students have been faced with more and more options relating to their futures and, at the same time, have been given more opportunities to make their own decisions. A number of powerful forces (particularly changes in science and technology, the media, social attitudes, and the environment) have contributed to the value dilemmas and the complicated decision areas that youth face.

Controversial and value-laden topics have traditionally been a part of social studies. Values, as a topic, has attracted the interests and involvements of not only teachers and students, but also psychologists, philosophers, sociologists, political scientists, and educational theorists. Numerous theoretical, educational value approaches have been developed that deal with values and valuing. In addition, a plethora of instructional materials have been produced incorporating these various educational approaches. However, the production of these instructional materials has only complicated attempts to understand the valuing interactions that take place in a classroom.

Three major factors appear to determine these valuing interactions: the students, the teacher and the instructional materials. This paper shall examine the instructional materials, identifying how these materials can influence the classroom life of both teachers and students.

This paper shall examine six educational value approaches, identify the distinguishing charateristics, and identify the valuing atmosphere in the classroom when these specific instructional materials are used. Each of the six value educational approaches (Inculcation, Moral Development, Analysis, Clarification, Action Learning and Emotional-Rational) is based on a distinct view of human natue and the nature of person-environment interactions. Each also reflects a particular conception of the nature of the process of valuing. In most cases, approaches embody agreement by their proponents on the nature and source of values and seem to imply certain fundamental or ultimate values. Furthermore, each approach uses different teaching and learning methods and dictates specific roles which the student and teacher must adopt.

I. Inculcation Approach

Rationale and Purpose. The rationale of the Inculcation approach is to instill certain desirable and prechosen values into students. Regardless of the particular values being instilled, proponents of this approach perceive that man is a reactor to his environment and society. As Superka (1973) noted, "extreme advocates of inclucation tend to perceive society as a system whose needs and goals transcend and even define the needs and goals of individuals" (p. 37).

According to Krathwohl (1964), the central purpose of this approach is to activate the identification/socialization process so that certain social, political, moral, or cultural values are inculcated in increasing levels of interiorization (attending, valuing, organizing, and charaterization of a value system). Students are not encouraged to make free choices, but to act according to pre-specified values.

Valuing and Values. In the Inculcation approach, valuing is considered to be a process of identification and socialization. An individual, sometimes unconsciously, is inculcated with the standards or norms of another person, group, or society and, hopefully, incorporates them into his own value system.

Values, from this perspective, are usually conceived to be standards or rules of behaviour whose source is the society or culture. In the political arena, there has been a socialization of values ranging from absolute state control to individualism. In the social sphere, the emphasis would be on a fundamental commitment to whatever values best maintain and develop the health and stability of society and foster the adjustment of individuals to that society. In the personal or moral realm, standards of behaviour such as honesty or charity can be internalized through the socialization process.

Teaching Methods. Joyce and Weil (1972) and Superka (1975) have identified a variety of teaching methods that can be used to accomplish the goal of inculcating values. Several examples include explanation, manipulation, positive and negative reinforcement, and modeling. These methods can be used separately or in combination with one another to inculcate specific values or to modify behaviour.

Perhaps the most common method used for inculcation is explanation. Teachers often simply tell students what they should believe and how they should behave. Explanations or threats are given to promote and justify, to the students, why certain values or behaviours are appropriate. Manipulation consists of the teacher manipulating the environment or the experiences to which the students are exposed.

One of the most widely used and, according to Superka, the most effective method for inculcation is reinforcement. Reinforcement and behavioural meodification require that the teacher analyze a given situation to determine the goals and purposes of activities and the appropriate methods needed to produce a desired behavioural change. Modeling is another effective method of inculcating values in students. Students are given examples of exemplary behaviour and values and encouraged to duplicate the models. Instances of modeling behaviour may be drawn from history, literature, legends, or, more directly, from examples set by teachers and students. The teacher is a model, in many cases, simply by personifying values such as punctuality, enthusiasm for learning, or caring for others. Students often assume modeling roles, setting both positive and negative examples. When a teacher asks a student to read his or her essay to the class, the student is assuming a positive modeling role. The student's work is being singled out as an example to be followed by other students. The praise and recognition the student receives for his work instill in other students the desire to produce similar essays and may inculcate the values of learning and hard work.

Students can be negative models as well, such as when a teacher uses a student as a poor example and that student's work is singled out as an example not to be followed by other students. The criticism or embarrassment the student receives for his work instill in other students the desire to or fear to produce better essays and may inculcate the values of learning and hard work.

Instructional Model. A systematic inculcation of values is possible. Superka, Johnson, and Ahrens (1975) developed a rigorous and detailed instructional model for teaching values using the Inculcation approach. The authors combined the taxonomy of educational objectives in the affective domain developed by Krathwohl (1964) with a system of behaviour modification adapted from Sulzer and Mayer (1972). The resulting synthesis is outlined below.

1. Determine the value to be inculcated
2. Identify the level of internalization desired
3. Specify the behavioural goal
4. Select an appropriate method
5. Implement the method
6. Graph and communicate the results

Roles of Student and Teacher. From the perspective taken in the Inculcation approach, students are passive. Students follow the teacher's instructions, answer questions, and modify their behaviour, acting in accordance with the pre-specified values. In this approach, students rarely, if ever, are allowed to make free value choices or to initiate individual learning activities.

The teacher is the leader and initiator of learning experiences. He structures and manages classroom activities, acts as questioner, and clarifies students' values with the intent of inculcating a specific set of values. These values, however, are not always established by the teacher. Developers of instructional materials using the Inculcation approach frequently have already made the educational decisions related to values and thus explicitly dictate the role of the teacher.

II. Moral Development Approach

Rationale and Purpose. The rationale of the Moral Development approach is primarily to help students advance their powers of moral reasoning through a series of increasingly advanced and complex stages. Kohlberg, perhaps the leading proponent of this approach, sees its purpose not as the increasing of students' knowledge of cultural values nor as the instilling of an external value in students, but rather as the encouraging of value patterns towards which the students are already tending (Kohlberg, 1966, p. 19).

Proponents of the Moral Development approach view man as an active initiator. An individual cannot fully change the environment, but neither can the environment fully mold the individual. Although the environment can determine the content of one's experiences, it cannot determine its form. "Genetic structures already inside the person are primarily responsible for the way in which a personal internalizes that content, and organizes and transforms it into personally meaningful data" (Superka, 1975, p. 19).

A main tenet of the Moral Development approach is that students are attracted to higher levels of reasoning. When a student is presented with arguments both for and against a course of action, the level of the argument determines its effect. Although students at higher levels can influence the reasoning of those at lower stages, the reverse is not true. Research findings (Turiel, 1973; Blatt, 1969) indicate that students will reject judgments below their own level as inadequate ways of thinking, but will understand and prefer judgments made from the point of view of one level of development higher than their own. The more specific purpose, then, of the Moral Development approach is to create situations in which students are confronted with instructional materials and other students at a higher stage, so that they will be lifted into that higher stage of "moral development".

Valuing and Values. The Moral Development approach attends more to how value judgments are made, rather than why or which judgments should be made. How persons develop values would depend, according to this approach, upon their level of moral development. From this perspective, the common valuing activity is the process of developing more complex moral reasoning patterns through the series of successive stages.

Teaching Methods. The most characteristic method used to stimulate moral development is the use of moral dilemmas. Moral dilemmas are those situations in which values conflict, where claims can be made for several choices, and where each choice is made at the price of another. Students are asked to decide how dilemmas should be resolved, to identify the moral issues involved, and to offer justification.

The technique most often used to present these moral dilemmas has been the classroom discussion. During the discussion, the teacher encourages students to comment on and challenge each other's reasoning. The main focus is on the students' reasoning rather than the particular choices they make in a dilemma.

Instructional Model. While working with the Carnagie-Mellon/Harvard Values Education Project, Jones and Galbraith (1974) created an instructional model for teaching moral development using moral dilemmas. The instructional model is summarized as follows:

1. Confronting a moral dilemma
2. Stating a position on the original or alternative dilemma
3. Testing the reasoning for a position on the moral dilemma
4. Reflecting on the reasoning

Roles of Student and Teacher. In the model just described, students are to take an active learning role. They are to be actively involved in the classroom environment, making decisions and expressing their opinions. Students are required, however, to go beyond the mere sharing of opinions and information. They must reveal their thoughts concerning their basic beliefs.

Self-reflection is a prime requisite of the Moral Development approach. This self-reflection is stimulated by three types of student dialogue: (1) student dialogue with teacher, (2) student dialogue with other students, and (3) student dialogue with self. The student's dialogue with him/herself stimulates reflection upon the student's own thinking process. This leads to a re-evaluation of the student's thinking and to the development of higher stages of moral reasoning.

The teacher's role in this approach is to initiate activities which would develop teacher-student, student-student, and student-self dialogues. However, the teacher is not the center and controlling force of the classroom. Rather, the teacher enters the classroom with planned activities and acts as a catalyst whereby dialogues leading to moral development may take place.

III. Analysis Approach

Rationale and Purpose. The rationale of the Analysis approach is to help students develop logical thinking and to use scientific inquiry procedures in solving value issues. In addition, this approach attempts to help students develop their own values in relationship to value conflicts within society.

According to Superka (1975), the Analysis approach views man as a rational being in the world who can attain the highest good by subordinating his feelings and passions to logic and the scientific method. "The philosophical basis for the analysis approach . . . seems to be fusion of the rationalist and the empiricist view of human nature" (pp. 24-25).

From the perspective used in the Analysis approach, our society is seen as free, democratic, and consisting of a plurality of active groups. Oliver and Shaver (1966) have postulated that this plurality is necessary because

> . . . it is the only natural mechanism that can insure some freedom of choice. Pluralism, as we are using the term, implies the existence of not only different or political partisan groups within the society, but of various sub-cultures that claim the mutual respect of one another, at least to the extent that there is free communication among them (p. 10).

In other words, Oliver and Shave envision a democratic society as requiring a multiplicity of positions with respect to the important issues in society. Groups which support these various positions must be able to negotiate with one another, rather than confront one another.

Valuing and Values. The Analysis approach conceives of valuing as intellectual inquiry into the goodness or worth of phenomena. Bond (1971) noted that proponents of this approach stress that valuing is "guided not by the dictates of heart and conscience, but by rules and procedures of logic" (p. 81). Valuing and value judgments, therefore, are subject to the tests of logic and truth as much as any other aspect of the real world. Coombs (1971) specified the standards which a value judgment must meet to qualify as being rational and defensible.

1. The purported facts supporting the judgment must be true or well confirmed.
2. The facts must be genuinely relevant, i.e., they must actually have relevence for the person making the judgment.
3. Other things being equal, the greater the range of relevant facts taken into account in making the judgment, the more adequate the judgment is likely to be.
4. The value principle implied by the judgment must be acceptable to the person making the judgment (p. 20)

. Since values are based on facts, they are verifiable.

Most authors who support the Analysis approach point to survival as the ultimate value, and to constant, rigorous use of reason in the world as the best means to achieve it. Other proponents such as Oliver and

Shaver (1966) hold that human dignity is the fundamental value of our society against which all other social values must be measured, " . . . the multiplicity of purposes in American society can be summarized in one very abstract phrase: to promote the dignity of each individual that lives in society" (p. 10).

The Analysis approach is usually applied to issues involving public policy or social values rather than issues involving personal values. This approach does not focus explicitly on moral issues; however, statements are presumed to be factual statements and subject to empirical study.

Teaching Methods. The teaching methods most frequently used in the Analysis approach are individual and group study of social value problems and issues, library and field research, recitation, and Socratic and seminar class discussions. All of these make use of common teaching techniques in analyzing various social issues like stating or clarifying the issue, questioning or substantiating the relevance of statements, applying analogous cases to qualify and refine value positions, pointing out logical and empirical inconsistencies in arguments, weighing counter arguments and seeking and testing evidence (Newman and Oliver, 1970, pp. 293-296).

Instructional Models. There appears to be no single sanctioned instructional model used in teaching value analysis. Rather, several prominent models are frequently used. Most notable are the Reflective-Value Analysis model of Hunt and Metcalf (1968), the Columbia Associates model of Massialas and Cox (196), the Jurisprudential model of Oliver and Shaver (1966) and Shaver and Larkins (1973), and the Value Inquiry model of Banks and Clegg (197[illegible]).

Roles of Student and Teacher. The Analysis approach requires students to take an active learning role that centers on solving problems of public controversy. Students must identify types of issues, ask and gather evidence and information, identify inconsistencies in data and in arguments and use and recognize analogies. Students are encouraged to listen and respond to different points of view, identify relevant questions, and summarize different value positions. They must make decisions and express their opinions.

The teacher's role in this approach is the creation of the proper conditions for the solving of public issues within the classroom. The teacher's major responsibility is to choose appropriate public issues, to provide enough relevant data to begin the discussion process, and to construct model analogies from which students may begin to develop their own.

Creating the analogies and guiding the discussion is a complex task for the teacher. Shave and Oliver (1966) have characterized the teacher's position in the following way:

> The role of the teacher in such a dialogue is complex, requiring that he think on two levls at the same time. He must first know how to handle himself as he challenges the student's position and as his own position is challenged by the student. This is the Socratic role. Second, he must be sensitive to and aware of the general process of clarification or obscuration that takes place as the dialogue unfolds. He must, that is, be able to identify and analyze the complicated strategies being employed by various protagonists to persuade others that a stand is 'reasonable' or 'correct'. Nor is it sufficient for the teacher simply to teach a process of questioning evidence, questioning

> assumptions or pointing out 'loaded words'. In matters of public policy, factual issues are generally handmaids to ethical or legal stands which cannot be sloughed off as 'only matters of opinion'. Clarification of evaluative and legal issues, then, becomes a central concern (p. 115).

For vigorous analysis of public issues to take place, the teacher must create a classroom environment which is open and sometimes abrasive. This must, however, be tempered with a good deal of kindness, tolerance and fairness. Individual student's views and opinions are to be equally respected and subjected to scrutiny.

IV. Clarification Approach

Rationale and Purpose. The rationale of the Clarification approach is to help students clarify and actualize their personal values. Additionally this approach attempts to help students develop both rational thinking and emotional awareness in order to explain their personal behaviour patterns. To achieve consistency between one's personal behaviour and the values that one holds is the major goal of this approach.

Raths, Harmin and Simon (1966) recommend that students be alloweed to create their own value system. The emphasis should be on individual freedom, healthy spontaneous growth, and respect for the values of other people, societies and cultures. According to Superka (1975), the Clarification approach views man as the initiator of interaction within society and his environment.

> Internal rather than external factors are seen as the prime determinants of human behaviour. The individual is free to change the environment to meet his or her needs. In order to achieve this, however, a person must use all of his or her

> resources - including rational and emotional processes, conscious and unconscious feelings, and mind and body functions (p. 31).

Valuing and Values. The Clarification approach sees valuing as a complex, changing, integrated process centered on the individual. The most explicit statement of the valuing process from this point of view is that of Raths, Harmin, and Simon (1966). They have formulated a seven-fold outline of the process of valuing. That process includes:

1. Choosing from alternatives.
2. Choosing after careful consideration of the consequences of each alternative.
3. Choosing freely.
4. Prizing, being glad of one's choice.
5. Prizing, being willing to affirm publicly one's choice.
6. Acting upon one's choice, incorporating choices into behaviour.
7. Acting upon one's choice, repeatedly over time.

(Raths, et al, 1966, p. 259)

Values are actions which have resulted from the seven sub-processes of valuing. According to Raths, values are not merely predispositions to behave but behaviour itself (pp. 27-37). The most fundamental of the Clarification aproach is self-actualization. That which enhances the process is good; that which hinders it is evil. From an examination of Raths' conception of valuing, certain specific process level values stand out. These include thoughtful reflection, free choice, and consistent behaviour. These might represent the ultimate, instrinsic values of the Clarification approach of valuing - those that inevitably lead one to self-actualization.

Teaching Methods. The Clarification approach, more than any other value education approach, utilizes a wide range of teaching methods. Methods specific to clarification include various forms of self-analysis, listening techniques, games, journals, songs and interviews. Sidney Simon has concentrated on developing these teaching methods into specific valuing strategies which are designed to actualize one or more aspects of the valuing process.

Instructional Model. The instructional model of the Clarification approach is based directly on the seven-fold process of valuing developed by Raths, Harmin and Simon (1966) as shown previously. This model, unlike some of the analysis approach models, is not a rigid step-by-step set of procedures, but a flexible set of guidelines. These guidelines are to be used at what might be called "the teachable moment." Because this moment may be, more often than not, spontaneous rather than planned and structured, the instructional model takes a back seat to the teacher's sensitivity to the circumstance.

Roles of Student and Teacher. Students take an active learning role and are participants in the classroom environment and initiators of activities. The approach requires students to clarify their own values and increase their understanding of themselves. To accomplish this task students must participate in the various clarification activities, express their opinions and value stances, listen to other students' opinions and statements, and compare their own perceptions and experiences with those of their classmates.

The teacher's role within this approach is that of a facilitator and a leader. The teacher must create the proper classroom atmosphere and assist students in becoming aware of their own value positions. The teaching process involves several essential elements:

1. The teacher must make efforts to elicit attitudinal and value statements from students.
2. The teacher must accept the thoughts, feelings, beliefs, and ideas of students nonjudgmentally, without trying to change them or criticize them.
3. The teacher must raise questions with students which help them think about their values. The teacher is permitted to express his opinions or views, but only as examples of ways to look at things (Raths, _et_ _al_, 1966, pp. 165-183).

V. Action Learning Approach

Rationale and Purpose. The rationale of the Action Learning approach is to develop the students' abilities to act directly in personal and social situations to carry out their personal values. In addition, this approach attempts to enhance the students' sense of community and to develop their abilities to exert influence in public affairs. Superka (1975) claims that the distinguishing characteristic of the action learning approach is that it provides specific opportunities for students to act on their values. It does not confine values education to the classroom or group setting, but extends it to individual experiential learning in the community (p. 35).

Action from this perspective is not just the "act of doing". Developers such as Newmann (1975) have carefully defined action as representing "assertiveness as opposed to passivity, a tendency to exert influence on reality, to take some responsibility for rather than be controlled by events" (p. 7). Action is not to be divorced from careful thought and reflection. Newmann (1975) states that "action presupposes reflection, for in order to act one must have conscious thoughts as to one's aims. Though the quality of reflection may vary, it is impossible to act without reflecting about one's intent" (pp. 19-20). The Action Learning approach perceives man as being interactive; that is, man does not totally fashion his environment, nor is he totally fashioned by it. Man and his environment, from this perspective, are mutual and interactive co-creators.

Valuing and Values. Proponents of the Action Learning approach view valuing in much the same way as do those who favor the Clarification approach. Valuing is primarily a process of self-actualization in which students consider alternatives, make choices, and prize, affirm, and act upon them. The Action Learning approach, however, extends the valuing concept in two ways: (1) It places more emphasis on action-taking inside and outside the classroom than is actually reflected in the Clarification approach, and (2) It views the process of self-actualization as being tempered by social factors and group pressures. This second concept draws heavily upon

Dewey's theory of valuing.

Dewey viewed valuing as the process of constantly reconstructing values as means to ends. (These new values then become means to other ends.) This process emphasizes the "social" and the "interactive" aspects of valuing. As Dewey (1932) stated; "Valuing is as much a matter of interaction of a person with his social environment as walking is an interaction of legs with a physical environment" (pp. 318-319).

Two characteristics distinguish the Action Learning approach's concept of the nature of values from those of the other educational value approaches. One is related to the proposed source of values and the other to the instrumental nature of values. The first distinguishing characteristic is that values do not have their source either in the person or in the physical or social environment. Their source lies instead in the "simultaneous and mutual interactive" process (Bigge, 1971) between the person and the environment. "Values do not inhere in objects, activities, persons, or anything else; they arise through intelligent relationships of persons with other persons and with objects around them" (Bigge, 1971, p. 64). While the person may be the prime initiator of the process of reconstructing values, values do not inherently reside inside the person.

This "interactive" source of values leads to the second distinguishing characteristic of this approach's concept of values. The Action Learning approach sees values as experimental and instrumental means rather than absolute ends. Bigge (1971) offers this explanation of means becoming ends.

> Values, then, are instrumental, not final; they are exposed to a continuous test of experience. The appropriateness of an act is dependent, not on some absolutistic standard, but upon the individual and group purposes and foresights which are involved in it. Through intelligent valuation, the means by which we make a living is transformed into ways of making a life that is worth the living (p. 50).

Values, from the action learning perspective, are instrumental criteria for determining goodness and worth in varying situations. The specific values that are most frequently mentioned in this approach are democracy, freedom, equality, justice, peace, happiness, survival, rationality, efficiency, truth, self-determination, and human dignity (Newmann, 1976, p. 14).

Teaching Methods. The Action Learning approach utilizes many of the teaching methods that are applied in the Moral Development, Analysis, and Clarification approaches. These methods include individual or group study of social issues, the exploration of moral dilemmas within the issue, value clarification activities related to the social issue, role playing, sensitivity and listening techniques, simulations and games, and small group or entire class discussions. Two teaching methods are unique, however, to this approach. The first technique involves skill development in group organization and interpersonal relations, either with the student body or with the community at large. The second involves action learning activities that strive for social change within the community by having students engage in political or legislative experiences.

Instructional Model. The Action Learning instructional model is circular rather than linear. One may enter the model at several points and move backward or forward through the various steps. The following instructional model was taken from Superka, Johnson and Ahrens (1975).

1. Becoming aware of a problem or issue
2. Understanding the problem or issue and taking a position
3. Deciding whether or not to act
4. Planning strategies and action steps
5. Implementing strategies and taking action
6. Reflecting on actions taken and considering next steps

(p. 37)

Roles of Student and Teacher. As can be seen above, students are to take a very active learning role. Students are active participants not only in the classroom environment but also in the community. Instruction begins with a problem or issue which is meaningful to the student. Once the student properly identifies the problem he is required to identify the conflicting values involved, analyze the significant information, plan strategies for taking action, and take appropriate action to cause social change. Finally, he must reflect upon his action to determine whether further action is necessary or if a different "plan of attack" should be adopted.

The teacher's role within this approach is that of both a leader and an assistant who is engaged in mutual interaction with his students. This means that the teacher must be sensitive to the direction that the student wants to go and must structure the learning experiences along the lines indicated by the student. If the student has stopped progressing, the teacher must provide a stimulus to help determine the goals the student is trying to achieve. The teacher is required to assist students in defining the social issue and in clarifying their values in relation to the issue. The teacher must then provide students with or direct them to significant information and assist them in gathering and analyzing the data. He must advise the students on appropriate social action and in some cases provide some supervision and guidance when the action is taken. Finally, the teacher must plan activities which would cause the students to reflect on the action that was taken.

Although the student is the initiator of specific activities, the teacher chooses topics or areas of study and through suggestions may influence specific activities. Above all, this approach demands that the teacher be in close interaction with his students.

VI. Emotional-Rational Approach

Rationale and Purpose. The rationale of the Emotional-Rational approach is based primarily on helping students understand and adopt a lifestyle which is based on care and consideration for others as well as self. McPhail (1978, p. 5) sees its aim neither as the increasing of the students' capacity to argue morally nor their ability to say "good things", but rather as their capacity to understand "love in action." This approach is strongly based on Wilson's idea (1967,1973) that moral decisions are arrived at by a variety of both emotional and rational processes.

The Emotional-Rational approach, like the Action Learning approach, perceives man as being interactive. For McPhail, students create (from their needs) the values and beliefs they wish to live by. He says, however, that "we all know that we cannot separate ourselves at any time from the world we live in" (1972, p. 82).

The Emotional-Rational approach also differs from the Action Learning approach in that it stresses the emotional side rather than the rational side of human nature. This approach does not reject rationalism, nor does it advocate unbridled expression of one's emotion. Rather, man is viewed more as a feeling being rather than as a reasoning machine. One, therefore, co-creates with one's environment, but in an emotional-rational manner rather than in just a rational manner.

Valuing and Values. Valuing is conceived of primarily as a process of self-actualization in which students consider alternatives, make choices, and prize, affirm, and act upon those choices. Values are personal emotions or feelings that indicate moral approval or disapproval. Values are also those actions and behaviours which are caused by putting into action one's needs, emotions, and feelings. Values from this perspective are means of measuring one's emotional state - one's "love in action" (1972, p. 5). "Love in action" describes students' behaviour when they exhibit care, affection, toleration, understanding, responsibility, sensitivity, compassion, concern, or respect towards other people as well as themselves. These behaviours would fulfill, according to McPhail, "the fundamental human need to get on with others, to love and be loved" (1972, p. 3).

Teaching Methods. McPhail (1978) has listed a variety of teaching methods that can be employed to help students know and experience "love in action." Each method should involve small groups, ideally no larger than ten or smaller than four. These methods include:

1. expressive and communication techniques such as speaking, writing prose, poetry and plays, painting, modeling with clay, and photography;
2. discussion techniques, such as small group and entire class discussions. This method should be limited in its use, however, for "only a few members of the class may take part and are good at it" (p. 137);
3. drama techniques with students writing and acting in their own plays;
4. role playing based on situations common to students' experiences;
5. simulations involving family, school, or community problems;
6. real life involvement such as helping individuals within the community (1978, pp. 137-139).

Instructional Model. McPhail and his associates have not developed a specific instructional model for the Emotional-Rational approach. However, they have made a number of suggestions of how to organize activities depending upon which teaching method is employed.

The materials used in the Emotional-Rational approach are characterized by their format. They start with situations which are immediately personal and sensitive in nature and move towards less personal situations concerning dilemmas involving the community, the country, and the world. This format can be broken down into five sections:

1. Sensitivity - designed to improve the students' ability to recognize their own and others' needs, interests, and feelings, and to help them understand why individuals behave as they do.
2. Consequences - designed to improve the students' ability to predict the possible and probable consequences of actions.
3. Points of view - designed to help students decide on action after considering the other individuals involved.
4. Proving the rule - designed to help students find solutions to problems involving the community at large.
5. What would you have done - designed to help students understand real, historical, world problems (1972, pp. 101-125).

McPhail (1972) has stated that students must also develop the four abilities of "moral communication."

1. Reception ability, meaning the ability to be, and remain "switched on" to the right wavelength, to listen, to look, to receive the messages sent out by others.
2. Interpretative ability, meaning the ability to interpret accurately the messages which another person is sending, what he really means, what he really wants.
3. Response ability, meaning the ability to decide on and adopt

appropriate reactions - to meet another's needs. It involves decision making, evaluation, the use of reason as well as psychological knowhow.

4. Message ability, meaning the ability to translate appropriate reactions into clearly transmitted unambivalent messages (p. 63).

Roles of Student and Teacher. Students are to take an active learning role. Their personal needs, feelings, and emotions make up the actual subject material for this approach. The situations to be examined are selected by the student groups on the basis of their interest and relevance. Students are actively involved in the classroom environment, expressing their emotions and opinions, making decisions, and developing and acting in a caring and loving manner.

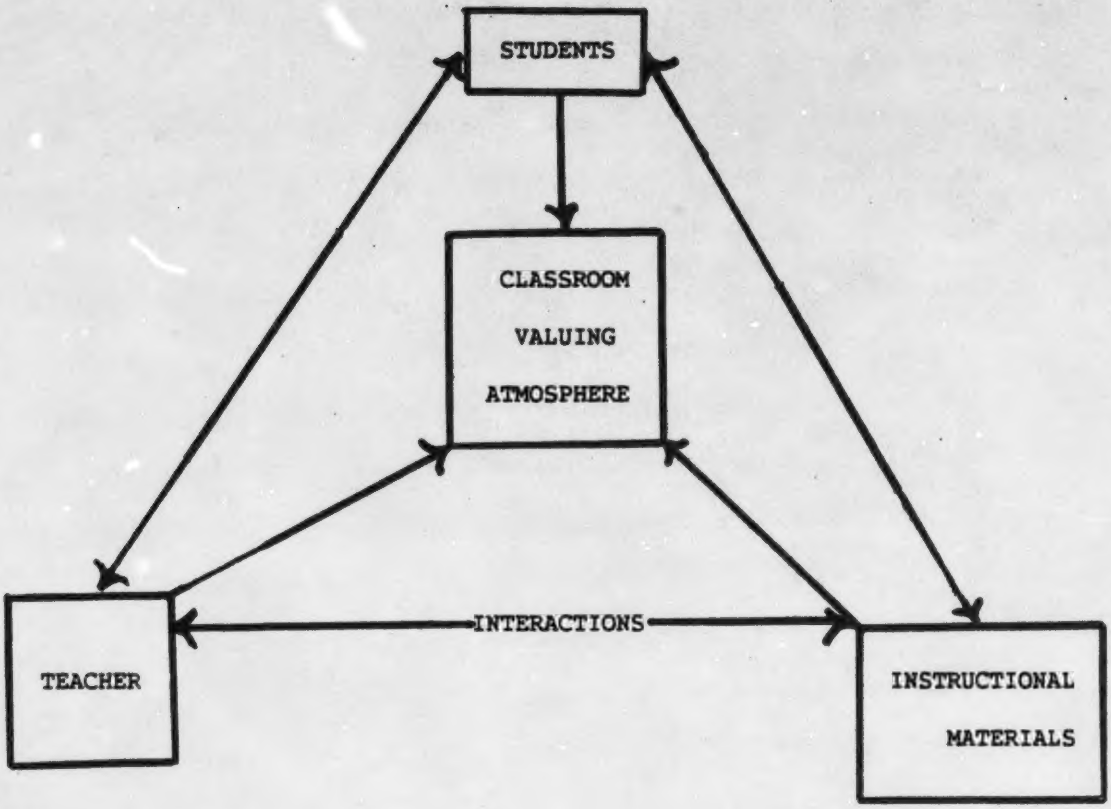
The Emotional-Rational approach demands that students observe and develop the ability to recognize verbal and non-verbal cues which other individuals give as to their needs, interests, and feelings. Students must also develop the ability to predict the consequences of actions and acquire a knowledge of both the legal and social rules of their community. Finally, this approach demands that students practice many forms of creative expression including writing, painting, photography, and acting.

The teacher is a facilitator in freeing students to accept and express their basic concerns for the welfare of others. McPhail (1972) has indicated that morality is not taught but caught. Therefore, the teacher must take a modeling role, demonstrating care and consideration for each student. "If a teacher demonstrates that she/he cares for the young, they will learn to care for each other" (p. 9). The teacher is also required to create a trusting classroom atmosphere where students can express their real and uncensored feelings about issues without fear. This classroom climate requires that the teacher work with students to remove blocks to considerate communication, and work again with students to build the four "moral communication" abilities. Finally, the teacher must select classroom materials which are of interest and relevance to students, must provide detailed information (if any) required by the students, and must direct the students' work so that they will put their values and attitudes into practice.

The following chart summarizes the distinguishing characteristics of each educational value approach. The chart, in addition, summarizes the characteristics and the topics covered in the instructional materials for each valuing materials.

Conclusion

The point of this paper is that valuing typologies, by their very nature, create an instructional atmosphere in which both the student and the teacher must live. In fact, values typologies teach certain values blatantly. Some teach passivity and reproduce a conservative society where political power and control do not change hands. On the other hand, some see students as efficacious participants in a society where positive social change is no less than a mandate for citizens. Users of these values typologies are warned to consider these values before adopting any one approach for classroom use.



The above diagram graphically illustrates the problem of trying to determine the classroom valuing atmosphere. A specific atmosphere is created by the way students and the teacher interact, as individual students interact with the materials, and as the teacher interacts with the materials. An examination of value approaches demonstrates that materials can dramatically affect the classroom life of both the teacher and the student.

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Appendix 1

Summary Chart of the Characteristics of Six Educational Value Approaches

Characteristics	Inculcation Approach	Moral Development Approach	Analysis Approach	Clarification Approach	Action Learning Approach	Emotional-Rational Approach
Rationale	To instill certain desirable and prechosen values and beliefs in students	To stimulate and assist students in advancing to higher stages of moral reasoning	To develop logical thinking and the use of scientific procedures to help solve social value issues, to help students develop and clarify their values.	To help students clarify and actualize their personal values, to become emotionally aware and think rationally about personal behaviour	To develop in students rational thinking and the ability to act directly in society putting into action their personal values	To help students understand and adopt a lifestyle of care and consideration for others as well as self
Nature of Man	Man is a reactor to his environment, society defines the needs, goals and values of the individual	Man is an active reasoning initiator in his environment, inherited characteristics in man determine how he reacts to his environment	Man is an active reasoning initiator in his environment, only by suppressing emotions to logic can man rationally act in the environment to solve his problems	Man is an initiator of actions in his environment, internal factors determine man's behaviour, man can change the environment to suit his needs	Man is a rational interactive being, not totally fashioned by his environment nor totally fashioning it	Man is an emotional-rational interactive being, he co-creates with his environment but with his emotions and his reason
Purpose	To activate the identification/ socialization process so that students accept certain prechosen values and beliefs	To create situations in which students confront arguments at higher stages of reasoning than they are presently at, thereby hopefully rising to a higher stage of moral thinking	To teach students to make rational value judgements and to teach them how to operate as a member of a group, to help students clarify their values in regards to a social issue.	To help students clarify their values and act on their beliefs, once values are clarified students work towards their clearly defined goals	To teach students to make rational value-judgements, to work co-operatively with others, to become active participants in their community, to clarify their values in regards to community issues	To improve the students ability to recognize the emotions of others as well as self, to develop a strong sense of identity, to improve their ability to see things from another's viewpoint, to teach the rules of society, to teach students to act in a manner consistent with their values and a feeling of compassion for others
Valuing	A process of identification and socialization	A process of developing more complex reasoning patterns	a cognitive process or intellectual inquiry into the goodness or worth of a phenomena	a seven step actualization process involving chuosing freely from alternatives, prizing, affirming one's choice and acting upon one's choice	A process of actualization which is tempered by social factors and group pressures	a process of actualization which is tempered by social factors and group pressures, also an emotional process of experiencing and expressing one's personal feelings of good and evil
Values	Those values dictated by either the Bible, society or a culture	No specific definition, might be considered moral concepts or beliefs	considered to be facts which can be subject to the test of logic	conceived of as actions which have been freely chosen, reflected upon, internally prized, publically affirmed and incorporated into one's behaviour	conceived to be relative to developing human needs and desires, also conceived to be instrumental criteria for determining goodness or worth in varying situations	considered as personal emotions or feelings indicating moral approval or disapproval

Summary Chart of the Characteristics of Six Educational Value Approaches (continued)

Characteristics	Inculcation Approach	Moral Development Approach	Analysis Approach	Clarification Approach	Action Learning Approach	Emotional-Rational Approach
Fundamental or Ultimate Values	These values dictated by religious tests such as the Bible, a constitution, or society or a culture	justice, fairness, equality, a sense of human rights	survival, human dignity, "crowd values" such as the quest for self-respect, concern for fairness or justice, majority rule and due process	These values which enhance self-actualization, free choice, thoughtful reflection and consistent behaviour	democracy, freedom, equality, justice, peace, happiness, survival, rationality, human dignity	"love in action" which includes attitudes and behaviours such as caring, affection, toleration, understanding, responsibility, sensitivity, compassion, concern and respect
Teaching Methods	explanation, manipulation, positive and negative reinforcement and modeling used in combination with one another, occasionally role-playing, games and simulations used	primarily class discussions of moral dilemmas also includes role-playing, skits and simulations	primarily class discussions of social issues and individual or group study of social problems, may use library or field research	role-playing, value laden situations, class discussions, interviews, self-analysis, games, drawing and painting, journals, listening activities	individual or group study, clarification activities, dilemma discussions, library and field research, social action projects	Creative communication activities such as class dramas, writing, painting, photography, role-playing, simulations, also includes action projects, limited class discussion
Instructional Model	linear in nature 1. determine the value to be inculcated. 2. identify the level of interiorization desired. 3. specify the behavioural goal. 4. select an appropriate method 5. implement the method 6. graph and communicate the results	linear in nature 1. confront a moral dilemma 2. state a position on the original or alternative dilemma 3. test the reasoning for a position on the moral dilemma 4. reflect on the reasoning	linear in nature 1. Reflection - Value Analysis Model 2. Columbia Associates Model 3. Jurisprudential Model 4. Value-Inquiry Model *see p. 81 in chapter III for further details about each approach.	flexible in nature 1. choose from alternatives 2. choose thoughtfully 3. choose freely 4. prize one's choice 5. affirm one's choice 6. act upon one's choice 7. act repeatedly over time	circular in nature 1. become aware of a problem or issue 2. understand the problem and take a position 3. decide whether or not to act 4. plan strategies or action steps 5. implement strategies or action steps 6. reflect on actions taken and consider next steps	flexible in nature 1. Sensitivity - recognizing needs, interests, and feelings 2. Consequences - predict the possible and probable consequences of action 3. Point of View - deciding on action after considering other people 4. Proving the Rule - problems at home, school or the community 5. What would you have done? - problems in the modern world
Role of Student	passive learning role, follows teacher's instructions and modifies behaviour	active learning role, expresses opinions, beliefs and involved in self-reflection	active learning role, expressing opinions, beliefs and solving social issues in the classroom	active learning role, initiates activities, expressing opinions and beliefs, actualizing their values	active learning role, initiates activities in both the classroom and the community, expresses opinions beliefs and actualizing their values	active learning role, initiates activities in both the classroom and the community, expressing emotions and feelings and actualizing their values

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Summary Chart of the Characteristics of Six Educational Value Approaches (continued)

Characteristics	Inculcation Approach	Moral Development Approach	Analysis Approach	Clarification Approach	Action Learning Approach	Emotional-Rational Approach
Role of Teacher	leader and initiator of learning activities, structures and manages all classroom learning activities	initiator of activities but flexible in structure and management of activities, responsible for supportive classroom atmosphere, acts mainly as a catalyst for moral development to occur	helper of students' activities, must be familiar with Socratic discussions, must create a fair but abrasive classroom atmosphere	mainly a facilitator and a leader, must create trusting classroom atmosphere, be non-judgemental, cause students to think about their values through activities and questions raised	mainly a leader and assistant, interactive with students co-ordinator of activities both in the classroom and the community	mainly a facilitator, a modeling role, must create a trusting classroom atmosphere, select relevant materials and direct students work so that values are put into action
Characteristics of the Materials	short readings with a combination of modeling and positive and negative reinforcement, related questions reemphasis modeling behaviour	short readings in a moral dilemma format - open ended, one central character, poses "what should" questions, related questions test reasoning with analogues situations	a number of short readings in a moral dilemma format grouped around one social issue, related questions emphasize the identification of issue, making decisions and justifying the decisions	a number of activities called strategies containing 7 clarifying responses - where you got the idea, consequences, are you glad about the choice, express your choice, how long have you held to the choice	great range of materials, suggestions for projects, sensitivity models, and community - based learning activities, all emphasize involvement in the community	short situational readings on personal problems which are common to students in a dilemma format, related questions emphasis doing rather than theorizing
Topics of the Materials	stories from history, legends, literature and the Bible	punishment, property, roles and concerns of affection and authority, law, life, liberty, distributive justice	law and the penal system, the environment, welfare, prejudice, minority rights, foreign policy, women's rights, the poor	politics, religion, leisure time, school, love, sex, money, aging, death, health, race relations, war-peace, rules and authority	no specific topics, any issue in the community students identify with and decide that action can correct the situation	sexual attitudes, problems with adults, including school, economics, class attitudes, and racial, political, religious and psychological conflicts

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